

**A BIBLICAL EDUCATION FORMING A
HOLISTIC KOREAN BELIEF SYSTEM:
NOT ONLY, BUT ALSO**

**A Professional Project
presented to
the Faculty of the
Claremont School of Theology**

**In Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry**

**by
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This professional project, completed by

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ABSTRACT

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by

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Despite numerical church growth, the Korean church has had many problems. One of the major problems is the lack of a holistic belief system; Korean faith patterns often emphasize “faith alone” at the expense of a sense of the social works dimensions of faith. Such a one-sided belief departs from the teaching of Jesus and the Biblical writers regarding what constitutes Christian life and faith. The purpose of the present project is to explore the necessity a holistic belief system, to develop such a holistic system using unification theology, and to create an educational series which nurtures such a belief system using an integrative Bible study.

Theoretically, this project describes the two approaches which characterize faith in the Korean church, the textual approach of those with a Biblical and conservative theoretical background and the contextual approach of those with a historical, sociocultural, and *Minjung* theological approach. Unification Theology is described which integrates these two different streams and embodies a holistic belief system.

Engaging with unification theology through Bible study promises to be effective for conservative Korean Christians. In the educational section of the project, a Bible study is created and described which is aimed to integrate the two streams of faith and nurture a unification theological perspective for Korean Christians. The writer selected fifteen church members and led them through the Bible study. Using pre and post testing procedures, the adequacy of

the Bible study was measured to determine its effectiveness in nurturing a holistic belief system and eliciting a commitment to unification theological belief and practice. Positive results were found for those who participated in the study. These persons' understandings of the Bible, their belief systems and their commitment to unification theology changed and matured. The general outcome of the project strongly suggests the effectiveness and necessity of a biblical unification ministry.

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CHAPTER 1

Introduction

Statement of the Problem

This project seeks to find ways to form the holistic belief system for dualistic-conservative Christians in a sharp division between groups espousing a conservative (church-centered) church and those of a progressive (society-centered) theology in Korea on the basis of the Bible. It also seeks to apply the solution found in the Bible to the problem of the unification of the two Koreas of South and North, and finally it aims to develop a way to teach these ideas in a Korean American setting.

Since the 1970s, the Korean American church has rapidly grown in a numerical sense. The religious-cultural background of Koreans has contributed to a successful mission in this country. Effective efforts of the Korean American church to evangelize people through methods like Bible study, revival meetings, prayer meetings, and class meetings, were certainly important factors for church growth in the Korean American situation.¹ However, there have appeared many problems in the Korean church resulting from a concentration of energy and concern only on numerical church growth and personal salvation. Korean Christians were lacking of social concern, the consciousness of unification, loving neighbors and so on. Why did this happen in Korea? The most serious problem

¹ Usually the Korean Christians of the first generation in America follow the stream of the Korean churches in Korea. For example, if a Korean Christian immigrant entered the USA in the 1970s, he/she would, so far, have followed the Korean belief system of the 1970s.

among the Korean Christians was the lack of forming a holistic belief system, which resulted from a onesided biblical viewpoint. It was urgently required for the Korean church and the writer's conservative congregation to form an integrative belief system.

This project, therefore, chose to deal with this problem first because the Korean belief system tends to be onesided, so that individual faith is often not unified with a concern for society. Many churches emphasize individual faith, while ignoring social issues. As a result, although many Korean Christians have faith for their personal needs, they are also involved in the corruption of Korean society. A recent report showed among Koreans on the street, 25 percent were Christians, among the prisoners 50 percent were Christians, and among the corrupt leaders 70 percent were Christians.²

Second, the onesidedness of the Korean belief system has made it difficult for Koreans to overcome the division of Korea, one of the greatest tasks of Korean Christianity. It is most urgent and important to the Korean people that the Korean belief system seems to be distorted by the hatred resulting from the Korean War and division. Unresolved hatred and hostility resulting from the pain of war and division have given rise to many religious, political, economical, and cultural problems. They have lived many distorted lives in cultural, socio-economical, and political aspects because of division. Even Christians have been permeated with the hostility in the religious culture and society. Some Korean

² Jung-Soo Hong, "The Dignity of Human Life: The New Focus of Ministry," paper presented at "The Role and Mission of Immigrant Church," symposium sponsored by San Francisco Theological Seminary, Southern California, at Claremont, Calif., 4 Dec. 1997.

churches caused the hatred through anti-communism. Lost things from the War were replaced by the belief in blessing and economical growth has been a rule of believing in Jesus. Most Christian political leaders have necessarily used the emotion of anti-North Korea. Korean Christians, as lovers of God, neighbors and even enemies, have been accustomed to having hatred or hostility in such Christian circumstances. Korean Christianity has not transformed the situation, rather, it has been sunk in the split of culture and society. Above all, the writer's congregation has also had a hostile tendency. Therefore, it seems to me that it is assumed that a Korean pastor will serve his/her ministry in tackling this problem.

Third, it is important that the Bible should be interpreted and taught with a holistic viewpoint. Why don't Koreans have a holistic belief system? How can the Korean Christians resolve and overcome the hatred and hostility among each other? Even though there have been many good political resolutions, they were temporary and not popularized. Part of the answer concerns how the Bible has been used. Even now, most conservative churches hold to a Lutheran Calvinist creed, while most progressive churches, especially *Minjung* churches, emphasize action and socio-scientific acknowledgement of reality.³ It is not a surprise, then, that most Korean Christians have a onesided faith. Though both sides are biblically based, they each tend to focus on only one aspect of the faith without considering other biblical views. It seems to me that, especially for the

³ *Minjung* is a Korean word meaning, literally, the mass (*Jung*) people (*Min*), but usually the poor, the oppressed, and the people who can transform their oppressed situation subjectively. *Minjung* theology has aimed at transforming the suffered situations, which has been served with two classical concepts: a partiality of *Minjung* class and a scientific analysis of their lives.

dualistic-conservative Christian, a Biblical education is one of the major means of Church to resolve the problem. My point is that through Biblical education, members can experience church transformation and the hope of reunification. Therefore, as a step toward a more holistic theology, the Bible should be read and taught holistically.

Fourth, it is important that the Korean churches are challenged by a new theology and church which orients to unify the divided faith and nation. Because of the on-going tension between theologically conservative churches and *Minjung* churches, a new movement called Nation Church was begun around 1990.⁴ The theology is focused dialectically on both the church and the world, and is called Unification Theology.⁵ Unification Theology has two tasks: one is transforming churches and another is overcoming national division. Transforming churches is identified with overcoming division.⁶ Unification Theology is a means for

⁴ Tongil Shinhak Dongjihoe, ed., Tongilkwa Minjok Kyohoeui Shinhak [The theology of unification and the Nation Church] (Seoul: Hanul, 1990). This book shows that Nation Church deals with national unification as the task of theology and church transformation.

⁵ Unification Theology first appeared in the article by Chai-Yong Choo, "Hankook Kyohoeui Tongilron," [The unification theory of the Korean Church], Kidokkyo Sasang [Christian Thought], June 1981, 38.

⁶ This slogan came from Ick-Hwan Moon, a *Minjung* theologian and pastor. He said, "Democratization is a unification and unification is a democratization, in the sense that to achieve democratization is to attain unification." This thought became a motive of democratization and unification in the 1980s. Heung S. Kim, "Hankook Kyohoe Tongil Woondonge Youksaeh Daehan Jaegumto," [The reappraisal on the history of the unification movement in Korean Church], Kisayeon Mook 3: Hankook Kyohoeui Gaengshinkwa Kidokkyo Woondongeu Daejoonghwareul Wihayeo [Kisayeon Mook 3: For the renewal of the Korean Church and the popularization of the Christian movement] (Seoul: Kidokkyo Sahoe Moonje Yeonkoowon, 1991), 111.

forming a holistic belief system and as a result, for overcoming the Korean division. For these reasons, Unification Theology has two theological works. First, Christianity should be transformed through the establishment of a "new creed" by means of an integrative hermeneutic work of the Bible.⁷ Second, the resulting ecclesiastical reformation will lead to the church's action on behalf of the unification of North and South Korea. Therefore, it is imperative that we bridge the gap of faith between the church and the world through Biblical education in unification theology.

Goal of the Project

My thesis is that to read the Bible integratively and to teach church people with a holistic interpretation is a way to form and expand a holistic belief system which can transform Korean churches and overcome the division of the Korean peninsula. Therefore, the purpose of this project is to explain the contents of the Bible looking for basic building elements for a holistic Korean belief system (the theoretical aspect), and then to seek ways to teach this system in a Korean American church (the practical aspect).

It deals with the following: First, it states the problems of the divided faith and nation occurred in the biblical, social, and historical areas in Korea. Second, it shows that Unification Theology and churches, as an alternative of church transformation and national unification, arose from (1) the reflection on *Minjung* Theology and churches, and (2) the reorientation of the church

⁷ Chae-Soon Park, "Ilsedae Minjung Shinhakeh Daehan Bipankwa Mosaek" [The reflection and new groping on the *Minjung* Theology of the first generation], in Kisayeon Mook 1: Jintonghaneun Hankook Kyohoe [Kisayeon Mook 1: The travailing Korean Church] (Seoul: Kidokkyo Sahoe Moonje Yeonkoowon, 1990), 100.

movement from social transformation to church transformation. Here, it argues that Unification Theology is a very important way to form a holistic Korean belief system. Third, Unification Theology as the successor to *Minjung* Theology reflects conservative theology and churches, with an insight that, to transform churches is to overcome division. Moreover, transforming churches and overcoming division can be accompanied through integrative biblical interpretation aimed at developing a holistic belief system in the divided Korean situation. Therefore, it precisely reflects on such biblical topics as eternal life, justification, the last judgement, and the kingdom of God as they relate to the conservative theory of Salvation in Korea. It also states that unification practice can make Koreans form a holistic belief system. Fourth, it deals with the experimental project using the Canadian methodology seen in a biblical textbook series.⁸

Description of the Local Church Context

The biblical education pastor is serving in the *Hansarang* (A Great Love) Korean Methodist Church of Southern California which has 20 adult members. The church is located in the City of Irvine which has a Korean population of fifteen thousand. The *Hansarang* Church was erected 6 months ago. This church congregation wants to rapidly grow in a numerical sense as well as in a qualitative sense.

The pastoral leader has ministered to a rural church and an urban church

⁸ The books introduce the eight-step adult study process: prereading, preparation, opening, introducing the theme, exploring the theme, integrating the theme, closing, and evaluation. See The Whole People of God, Adult Leader's Supp., 1996/97, Cycle a/B, (Iner Grove Heights, Minn.: Wood Laske Books, 1996), A-10, 11.

in Korea and a Korean American church in the USA with a conscientized faith and philosophy of holistic ministry for ten years. The pastor's major concern is to have the congregation form a holistic belief system. The pastor's educational leadership style is a combined one of encourager and catalyst.⁹

The members are faithful to attend class meetings and Sunday Worship regularly. Almost all of them have a conservative belief system and an individual salvational faith in which they are primarily concerned about their own honor and happiness, their own family's well being, and their church growth. Sometimes a few members help the needy and such actions are their best service for the world. Here are two reasons: First, they think that their doing works for the society are not related with the salvation of God. Second, even though they awake from the fact that a service for the world is a salvational work, they do not learn the social work and services systematically from their church which emphasises a dualistic individual faith. The conservative congregation of the *Hansarang* church is in the former situation. Therefore, this biblical educational program for solving the problem is important to them.

Method of the Study

Three methods of study are used in this project: First, a study of a wide range of biblical and theological literature related to the themes of the project is

⁹ Robert D. Dale describes four pastoral leadership styles: catalyst, commander, encourager, and hermit. The catalyst style has a balanced, active, positive, flexible, and long-range leadership. The commander style has a leadership clearly defining short-range goals and narrow agendas, and sometimes creating pressure and conflict. The encourager style has a person-centered and caring leadership. The hermit style has a warm leadership for rest and recreation. See Pastoral Leadership: A Handbook of Resources for Effective Congregation Leadership (Nashville: Abingdon Press, 1986), 39-54.

examined. Second, a historical and cultural review of the problem of the divided belief system is undertaken. Third, a survey is reported to understand the experimental results arising from an adult Bible study group of fifteen members in a local Korean American church in Irvine, California, relating to the issue of transformation of church and national unification.

Three field methods, namely an education program based on Canadian methodology, hidden curricula with storytellings and symbol presentations by the participants in the program, and pre- and post-test questionnaires distributed to the participants -- as well as observations, anecdotes and changes in attitude and behavior -- were used. This was conducted at every Wednesday Bible study for nine weeks and at a Sunday service. An educational text which the writer wrote, titled The Formula of Agape: The Bible is a Textbook of Agape!¹⁰ which describes integratively the Biblical meanings by means of the holistic viewpoints, was used as the basis for this educational program.

In this project, "holistic" means not only "not dualistic" for church transformation, but also "not divided" for national unification in the Korean situation. "Reunification" signifies overcoming issues that have divided people in the past.¹¹ But since "Unification" means oneness among people who have not experienced division as well as among those who have experienced it, this project uses the word "Unification."

¹⁰ Hyo-Sam Lee, Sarangeui Sansoo Kongshik: Sungkyungeun Sarangeui Kyokwasuhimnida! [The formula of agape: The Bible is a textbook of agape!] (Seoul: Shinangkwa Jisungsa, 1997).

¹¹ Tae-Joon Jung, "A Methodology Educational Program for Peace-Unification of the Korean Peninsula" (D.Min. diss., Garrett-Evangelical Theological Seminary, 1997), 10.

Remaining Chapters Outline

This project report will cover the following areas in the next chapters:

Chapter 2 discusses firstly the textual theoretical background of biblical and conservative theology seen in the divided belief system and divided nation. The biblical background, especially describes the problem of "by faith alone" in the Korean situation. Secondly, it discusses the contextual theoretical background of historical and sociocultural problems, and of *Minjung* Theology and the church movement. It deals with the reflection of church and faith.

Chapter 3 discusses Unification Theology as a dialectic "co-textural" theoretical approach (a correlations between text and context) for the holistic belief system. It states the previous works and theories of Unification Theology. It describes a unified relationship between church transformation and national division.

Chapter 4 discusses the integrative biblical viewpoints about eternal life, justification, the last judgement, and the kingdom of God, which are decisively important to the Korean belief system. Here it states that biblical practice for unification are a significant way to form a Korean holistic belief system.

Chapter 5 describes the educational program in the *Hansarang* Korean Methodist Church. It was developed by a Bible study group consisting of fifteen adults and conducted in ten sessional workshops. The project is evaluated by pre- and post-test questionnaires distributed to the Bible study group members in terms of the conscientization of participants.

Chapter 6 gives the development and evaluation of the practical project. It examines the hypotheses and shows the results. There is a recommendations based on the project.

Chapter 7 gives the conclusions.

CHAPTER 2

Theoretical Overview of Present Belief System

Textual Theological Background

Biblical Background

A distinction has been made between believing in God and loving neighbors in Korean churches. Sometimes Korean Christians challenge each other over the discrepancy of emphasis between Christian creed and social democratization. Even now, most conservative churches hold to a Lutheran Calvinist creed, while most progressive churches, especially *Minjung* churches emphasize action and socio-scientific analysis of reality.

Korean Protestant tradition which has emphasized the creed has respected the biblical passage "But the righteous one will live by faith." It means that when we understand the passage well, we can know Korean Protestant Christianity well. It seems that the belief system of "by faith alone" caused the Korean Christians to separate faith from the world. It caused onesidedness. As a result, this seems to be the prime mover causing a partiality of the Korean belief system.

The passage, "But the righteous one will live by faith" appears three times in the Bible: Habakkuk, Romans and Hebrews. Romans 1:17, especially, is one of the most famous and favorite passages in the Korean scenes. Often, its interpretation caused people to read the Bible with a prejudice for faith or belief.

Romans 1:17 has special meaning for Korean Christians and also for all other Christians. The Korean Revised Version (KRV), especially, has emphasized

the passage by translating it as "*Only* my righteous one will live by faith!" or "My righteous one will live by faith *alone*!" So to speak, the KRV replaced the word "But" with the word "only" or "alone." All of the Korean versions have overly emphasized this part by adding "only" or "alone." However, the word "only" or "alone" does not appear in three Greek passages. There is neither "only" nor "alone" in English versions, such as the King James Version, the New Revised Standard Version, and other modern English versions. The German Bible (*Die Bibel*), does not mention the word *nur* (only) or *allein* (alone) either.¹ This will be explained in more detail in Chapter 4.

As a result, this interpretation ("by faith alone") has greatly influenced the formation of the Korean belief system. Sometimes this has caused a distorted type of faith to arise that if they live "by faith alone," all things are okay and other things (i. e., "love") are useless. It seems to me that the Korean Christianity became an "alone" Christianity rather than a faith Christianity.

Why has this happened in the Korean translations? It is because the person who translated the Bible into the Korean language wanted to have emphasized the *Sola fide* of the Reformational tradition. Korean Pauline Christianity was influenced by this Lutheran Calvinist interpretation because they needed faith to convert to the new religion of Christianity.² Thus, the Korean Christians have overly emphasized the interpretation by their viewpoint.

Because most Korean Christians are using the KRV, it has caused one of the greatest problems. Therefore, the meaning and the interpretation of faith

¹ *Die Bibel* (Stuttgart: Deutsche Bibelgesellschaft, 1982).

² Korean Christianity has so many Calvinists and few Lutherans.

according to the writers and the readers and the community at that time should be investigated. It means that the Pauline letters should be understood in the eyes of the readers of the Pauline letters. The Synoptic Gospels should be read in the eyes of the Gospel community. The Johannine documents should also be read by the eyes of the readers in the Johannine community.

As James Dunn indicated, readers should not read all 66 books of the Bible with the of a Bible alone. Readers should not read the Synoptic Gospels in the eyes of the Pauline letters and vice versa.³ However, especially conservative Koreans have read all the Bibles in the eyes of only one bible. After reading with the contextual eyes of the period, readers should also read the passages from the holistic standpoints. In fact, Lutherans and Calvinists have loved the Pauline letters partially and have seen the Pauline letters alone. They neglected the opinions of the Gospels and James competing with the Pauline opinion. Therefore, educators should also not read and teach the Pauline letters partially, only in the eyes of the Lutheran Calvinist perspectives. It seems to me that this is an educational mission which I should do in our church.

Reflection on Conservative Theology and the Churches

Even though the Korean church has a short mission history of just over one hundred years, it has attained a successful quantitative growth in the above situations. In 1955, Protestant members were seven hundred fifty thousand persons (3.4 percent of the population), but in 1985 were seven million eight hundred thousand persons (18 percent). It showed that this growth was

³ James Dunn, Shinyaksungsuheui Tonggilsungkwa Dayangsung [Unity and diversity in the New Testament: An inquiry into the character of earliest Christianity], trans. Deck-Joong Kim and Kwong-Hoon Lee (Seoul: Nathan Press, 1988), 580-81.

influential in the Korean society and the Korean church has played an important role in the society.⁴ However, there have been some important problems of the Christian belief system including the desire for only blessing, and competitive conservatism, and growth-first orientation.⁵ It caused a dualistic and de-societal belief system.

Korean Protestantism is characterized as exclusivism and conservatism.⁶ Exclusivism resulted from the monotheism, the Christian policy of imperialism, and conservatism. Koreans have had pantheism, so that the monotheism seemed to be effective. Imperialism destroyed the Korean religions and the Western missionaries played a role.⁷ As a result, and in actual Korean historic events, there appeared hostile actions by government against the Western Christianity. However Koreans could not win against foreign power. From the beginning, conservative Christianity arrived in Korea, so the conservative churches forced Korean Christians into a onesided belief system. The Korean conservative church has been competitively making a distinction between believing in God (church-orientation) and loving neighbors (society-orientation). Conservative Korean Christians challenge each other over the discrepancy of emphasis between

⁴ Won-Gue Lee, Hankook Kyohoeui Sahoehakjuk Yihae [The sociological interpretation of the Korean Church] (Seoul: Sungsuhyoungkoo, 1992), 233.

⁵ Ibid., 33.

⁶ Ibid., 56-60.

⁷ Wi-Cho Kang, "Minjok Moonjeeh Daehan Sunkyo Shinhakjuk Jupkeun," [The approach of mission theology to the problem of nation], in Tongil kwa Minjok Kyohoeui Shinhak [The theology of Unification and the Nation Church], ed. Tongil Shinhak Dongjihoe (Seoul: Hanul, 1990), 94-95.

Christian creed and social democratization.

In the Korean situation, even now, most conservative churches hold to a Lutheran Calvinist creed. Korean Protestant tradition has respected the Korean Revised Version just as American Christians like the New King James Version. The KRV has produced the belief system of "by faith alone." As a result, this caused a partiality of the Korean belief system. Often the partial interpretation caused people to read the Bible with a prejudice. Sometimes this has caused a distorted type of faith to arise that if they live "by faith alone," all things are okay and other things (i. e., "doing love" and "doing good works") are useless. The conservative Christians emphasizes the *Sola fide* of the Reformational tradition. In many cases, they say that they should have faith only because their faith alone will save us. It seems that the most influential assumption is that Martin Luther emphasized *sola fide* against the Catholic church. *Sola fide* (by faith alone) came from the Lutheran context of the Reformation times. "Salvation by faith alone" is a representative slogan of Lutheranism and Calvinism. Salvation, according to Lutheran teaching, does not depend on human worthiness or merit but on the gift of God's sovereign grace.⁸ Korean opponents claimed that this position failed to do justice to the Christian responsibility to do good works, but Korean conservatives have replied to them by arguing that faith must be active in love and that good works follow faith⁹ as a good tree produces a good fruit.

⁸ Sung-Do Kang, "Kidokkyo Koowoneui Bareun Yihaereul Wihan Saerowoon Sido," [A new approach for a right understanding of Christian salvation], in Sungsuhwha Yimin Shinhak: Kim Chan-Hie Kyosoo Hoegab Kinyoum Haksool Nonmoonjip [The Bible and immigrant theology in honor of Chan-Hie Kim], eds. Sung-Do Kang and Joon-Ho Chang (Claremont, Calif.: Center for Pacific and Asian American Ministries, 1995), 359.

⁹ Kyung-Yeon Chun, "Martin Luther: Von der Freiheit eines Christenmenschen

Korean conservatives also say that their doctrine lies within the Pauline and Augustinian theological tradition. Its central doctrines include belief in the absolute sovereignty of God and the doctrine of justification by faith alone. The Korean Pauline Christianity was influenced by the Lutheran Calvinist interpretations because they need faith to convert to the new religion of Christianity. Thus, the Korean Christians have overly emphasized the interpretation by their viewpoints of "by faith alone."

Recently, some pastors made public "Yidan Shinang Panbyul Jichim" (The Judging Guide of Heretic Faith).¹⁰ They are the representatives of the Korean churches in Southern California. In their fourth instruction it is written, "Human beings can be saved only by believing in Jesus, not by good activities"¹¹ This saying causes more or less problems, as they say in the sixth and seventh instructions that a heretic is one who follows something adding or deleting to the 66 canons, and who idolizes a part of the Bible. It goes against the passages of John 5:29, Matthew 25:32-46, James 2:14-18, Luke 10:25-37, and so on.

(1520)," in Kidokkyo Myungjuh 60 Sun [The famous 60 selected books of Christianity], ed. Chongrosuhjuk Pyunjipboo (Seoul: Chongrosuhchuk Publishing, 1994), 50-51.

¹⁰ Church Conference of Southern California, "Yidan Shinang Panbyul Jichim," [The judging guide of heretic faith], Christian Post, 8 April 1997, 1.

¹¹ The summary of the guideline judging a heretic is as follows: (1) who denies the Trinity; (2) who does not believe that Jesus Christ is the perfect God and perfect human being; (3) who believes that other religions also are the way of salvation; (4) who believes that good works, offering, and participation in a rite are a condition of salvation; (5) who teaches that one's own church or denomination alone has the salvation of God; (6) who adds or deletes to the 66 canons; (7) who idolizes a part of the Bible; (8) who denies a miracle or emphasizes a miracle totally; (9) who regards a founder of a religion or a church leader as God; (10) who sets a time for Jesus' second coming; (11) who denies the church of Christ's body; (12) who forces a destruction of family and drug use upon other members.

Moreover, because most Korean conservative Christians are using the KRV, it has caused one of the greatest problems as presented. The conservative church emphasized the Pauline letters partially and the Pauline letters alone among all the Bibles. They neglected the thought of the Gospels and James competing with the Pauline opinion.

Conservative churches shouted that if anyone believes in Jesus, he/she would receive the blessing of wealth. They have social nominalism that the salvation for their own soul is the very salvation for their society.¹²

Anti-communism has been a rule of the conservative belief system. Some of the Korean churches caused hatred to oppose unification movements through anti-communism. Anti-communism in the church has made the conservatives form a Korean Christian-ism. Many conservative revival pastors have preached that communism would be a "red dragon" (Rev. 12:7 ff.) and an anti-Christ.¹³ Conservative pastors attacked progressive pastors with the sermons that said if a pastor preaches prophetic messages, such as, equality, democracy and liberation, he/she would be called a "red" pastor.

Even though the Korean conservative theology and the church movement contributed to the growth of individual faith and church, Korean conservative

¹² Won-Gue Lee, 111.

¹³ Heung-Soo Kim, "Hankook Kyohoeui Tongil Woondong Youksaeh Daehan Jaegumto," [The reappraisal on the history of the unification movement of the Korean Church], in Kisayoun Mook 3: Hankook Kyohoeui Gaengshinkwa Kidokkyo Woondonggeui Daejoonghwareul Wihaye [Kisayoun Mook 3: For the renewal of the Korean Church and the popularization of the Christian movement] (Seoul: Kidokkyo Sahoe Moonje Yeonkoowon, 1991), 99.; and Hong-do Kim, "Kidokkyowha Kongsanjoowi," [Christianity and communism], Bookkidoong [The Pillar of Fire], 27 Oct. 1989, 1-4.

Christians also had a dualistic or dividing faith. Almost all of the members of my *Hansarang* Korean Methodist Church in this project are not an exception. They have read, learned, and loved the Bible with partiality of the Pauline viewpoint, only in the eyes of by-faith-alone perspectives. Although they are Methodists, they do not follow well the Wesleyan perspectives which emphasize Christian perfection as well as the prerequisite grace of God. Therefore, it is a task that the theology and church movement of our congregation for the future should not be partial.

Contextual Theological Background

Historical and Socio-cultural Background

One of the issues that illustrate this project is the distinction made in Korean churches between believing in God and loving neighbors. Two major factors contributing to this distinction are fundamentalist-missionary theology and the oppression of foreign forces.¹⁴ As soon as Western Christianity came to Korea, Korea divided into two camps, against or for the Japanese colonial system. After the liberation, Korean Christianity divided two ways: on the one hand into the fundamental viewpoint for other world, and on the other hand into the progressive viewpoint for this world.

I think that in the Korean scene, after the liberation from Japan, there were some historical contexts with great pursuits.

- 1) 1950s - the Korean war (6.25): a pursuit - Peace
- 2) 1960s - the April Revolution (4.19): a pursuit - Democracy

¹⁴ Dong-Jin Cho, "Jokook Tongilkwa Minjok Kyohoe Hyungsung," [The unification of the Fatherland and the formation of Nation Church], in Tongilkwa Minjok Kyohoeui Shinhak, [The theology of Unification and the Nation Church], ed. Tongil Shinhak Dongjihoe (Seoul: Hanul, 1990), 63.

- 3) 1970s - Chun Tae Il's death: a pursuit - *Minjung* liberation
- 4) 1980s - Kwangju citizen's resistance (5.18): a pursuit - Democratization
- 5) 1990s - The Jubilee Year of 1995, the starting year for reunification: a pursuit - National Reunification

After the Liberation from Japan, people were divided by left and right wings. At the same time, the leaders of North and South Korea had always firmed up their authorities with the respective strategies of communism or anti-communism. The two divided wings were in conflict. The relationship was hostile. There was no peace. In North Korea, the communists broke church buildings, killed many Christians, and put them in prison. In South Korea, the pro-Japanese group grasped the authorities of the nation and firmed up their reign with a strategy of anti-communism in order that their pro-Japanese works and positions were not damaged. The churches, especially those which left their land, houses, and church buildings and refused from north Korea, led the extreme opposition to the communism.

As a result, when the Korean War broke out, the people sought peace. The Korean War broke out on June 25, 1950. Most Koreans call it "the 6.25 War." The division of South and North Korea resulted from the agreement between the USA and USSR in 1953. So far, the War has been rested by the truce agreement. The War and division gave rise to great damages, visually and unseen or physically and psychologically. The greatest damage was the hurt and the hatred resulting from the Korean War and division, having influenced the economic, political, cultural and societal systems of both Koreas. Among the seventy million people of the two Koreas, ten million people come from similar refugee backgrounds. Because of the War, six hundred thousand soldiers and three million civilians of North Korea died and two hundred twenty thousand

soldiers and five hundred thousand civilians of South Korea died.¹⁵ They lost their families, land and houses, and suffered from the wounds of division. Because of this pain, they were filled with hatred and hostility for each other. The division of the Korean peninsula has deepened this gap of faith.

The pain has given birth to a North and South Korea. The pain, on the one hand, is the hurt or wound caused by the Korean War and division; on the other hand, it is an unresolved emotional stress that resulted from the mutual hatred and hostility. There are many families which have been wounded by the Korean War and division.¹⁶

With a cease-fire agreement, Korea was divided into two. The two divided nations have each built firmly their dictatorships by attacking the ideology of the other. The Christianity of South Korea sided with anti-communism. Meanwhile, the dictatorship has been lengthened. There were no democratic aspects. Then, the April Revolution (April 19, 1960) broke out against the dictatorship. People wanted democracy. Because of that, President Syng-Man Rhee retired. A new dictatorship, however, resulted from the military revolution (May 16, 1961). The military dictator, Chung-Hee Pak, emphasized the economic growth with five

¹⁵ Gamchung, Kichung, and Changchung, eds., "Minjokeui Tongilkwa Pyunghwaeh Daehan Hankook Kidok Kyohoe Sunon," [The proclamation of the Korean Christian Church about unification and peace of the nation], Hanain Minjok Hanaeui Jokook [Unified nation, one fatherland] (Seoul: 3 Gae Kyodan Chungnyun Younhaphoe, 1988), 168.

¹⁶ When the Korean War broke out in 1950, my father took refuge from North Korea in the South. After the War, our nation was divided by foreign forces. Due to the division, he was married to my mother in South Korea. He left his hometown with an empty hand, lost his family, lived in Seoul, South Korea, for 34 years and died without returning to or visiting his home in North Korea. In Korea there are many families similar to my family.

innovating factors including the "well-living movement" and the "new village movement."¹⁷

Likewise, Christianity took advantage of capitalistic economic growth. In every church, the revival movements for well-being were emphasized. Churches shouted that if anyone believes in Jesus, he/she would receive the blessing of wealth. There was no conflict between Christianity and the world. Still the relationship between the two, serving both God and wealth, has coincided in Korea.¹⁸ Slowly our Korean Christianity has become a capture of Babylon in an industrial society in the twentieth century, ignoring the humanness, the image of God.

The divided socio-cultural elements have had an affect on the Korean belief system. Above all, the division of faith and nation produced many distinctions of languages, thoughts, and lifestyles. Korea has several distorted cultural aspects: military culture, patriarchal culture, extreme conservative culture, and religious onesidedness.

First, military culture brought the thought that the gun is power. The two Koreas belong to one of the most powerful military forces in the world. The

¹⁷ George E. Ogle, South Korea: Dissent within the Economic Miracle (London: Zed Books, 1990), 29-30. The five innovating factors "are given credit for this success: a strong centralized government, a system of centralized economic planning, a generous supply of foreign investments, a model of export development and a small number of huge conglomerates called *chaebol*."

¹⁸ "It seems to me that the Korean church has both major inclinations in the frame of the dualistic thought between sacredness and secularity: the Korean church, on the one hand, rejects the modernity and wants to sit peacefully in the ark of salvation (withdrawal), and on the other hand, the church seeks thoroughly the secular values such as, money, honor, power, and health (surrender)." Won-Gue Lee, 35, translation mine.

Korean population of North and South has seventy million people. Among them, the regular army of each Korea has one million and six hundred twenty thousand people respectively. The military budget of Korea is thirty to forty percent of the total national budget. Young people have needed to entered the army. If they do not join the army due to any reason, they might be disadvantaged in obtaining a good job, promotion, etc.

Second, our hierarchical-patriarchal culture requires an obedient attitude. Men should obey the higher officer unconditionally. This unconditional obedience is the best attribute for getting a promotion and doing well.

Third, extremely conservative people have felt that democratic thought was "red," which was regarded as communism. To install a union within a company was looked upon as becoming communist.¹⁹ Because of it, Korea gained notorious names such as "the nation with the longest working hours," "the nation with the worst working conditions," and "the nation with the most industrial patients."

Fourth, Christians as well as non-Christians have had hatred and hostility because of the red-complex phenomena until now. Churches have adapted themselves to the extremely conservative field. Some Korean churches caused the hatred through anti-communism. If a pastor preached prophetic messages, such as equality, democracy and liberation, he/she would be called a "red" pastor and her/his church should close their door. In many cases of the 1980s, the government has intentionally blocked such churches.

Therefore, a reflection from the Korean historical and socio-cultural

¹⁹ Ogle, 47. The Korean authority and *chaebol* controlled the workers with the assumption that "collective action by workers was probably inspired by communists."

background shows that Korean Christians had either a dualistic or dividing faith, which could prolong the division of the nation, or a holistic faith that could make contribute to attain unified nation.

Reflection on *Minjung* Theology and the Churches

Some Christians began to see this reality. With a reflection that Korean churches became a means of capitalistic ideology, a theology was born. That was *Minjung* Theology. *Minjung* Theology is theology for the oppressed people who are wounded by the industrialization. It began to hear the suffering voice of the people, who were alienated from the course of industrialization, as God's voice.

In our country, we attained a remarkable economic growth in the 1970s. But many laborers and farmers were suffering from the export driven economic policy. The export driven economic model needed a policy with low wages and low rice prices. We were awakened to this by one labor youth whose name was Tae-II Chun.²⁰ His self-sacrificial death for humanization and democratization was a great shock to many intelligents, such as Nam-Dong Suh and Ick-Hwan Moon. His death became a great power to the *Minjung*.

After his death, many conscientious Christians entered into *Minjung* reality. They became laborers and farmers. They lived for *Minjung*, with *Minjung*, and as like *Minjung*. They were taught that the transformers of *Minjung* reality should be the *Minjung* as a subject of history. Korean *Minjung* Theology had the united stream of three stories or cultures with *Minjung* movement history, biblical references, and church history.²¹ *Minjung* Theology

²⁰ Ogle, 69-75.

²¹ Nam-Dong Suh, Minjungshinhakeui Tamkoo [The research of *Minjung*

greatly contributed to studying the wounds of the oppressed caused by the division and national grief [*Han*, 恨].

Minjung churches started with two classical concepts of *Minjung* Theology: the partiality of *Minjung* class and the socio-scientific analysis of reality. The task of *Minjung* theology and churches was to recognize the transformation of Korean society and Korean church unity, so that *Minjung* theologians and ministers have thought of independence, democracy and reunification as the task of the *Minjung* history, and of the establishment of a new *Minjung*-Nation church as the task of the church history. Nevertheless, *Minjung*-oriented Christians have exerted themselves for the former movement, while neglecting the latter. Or the churches were only used as subsidiary institutes which supported laborers and farmers.²² When churches were only a training center for laborers and farmers, they were changed from the outside, rather than through faith. To say again, they were faithful to the political mission of the kingdom of God, while they left the proper mission of faith and church as it was.

In the 1990s, some *Minjung*-oriented ministers questioned the stream of *Minjung* theology that had not closely related to the church reality and had not set their affection on "church" and "faith," namely, the popular area of the Christian movement.²³ Their first task was to transform the Korean society, not theology] (Seoul: Hankilsa, 1983), 45-82.

²² Ho-Yong Hwang, "Shunkyoewi Junhwan: Kidokkyo Sahoe Woondongehsuh Kyohoe Byunhyuk Woondongeuro," [The turn of mission: From Christian societal movement to church transformational movement], in Nongchonkyohoe, Yirukke Hal Ili Manseumnida [Rural church: There are so many works to do], eds. Hyo-Sam Lee, Ki-Suk Hong, Kwang-Soo Jin, Heung-Do Cha, and Un-Chung Cho (Seoul: Hanul, 1992), 272-73.

²³ Jin-Han Suh, "1980 Nyundae Minjungshinhakeui Kwahaksungkwa Daejoongsung,"

the church, beginning with the labor movement, farmers' movement, and so on. As the *Minjung* class became relatively smaller and the middle class larger, *Minjung* Theology and churches lost their positions. They knew that during their efforts for the Korean society, the labor situation could be solved by the labor movement and the farmers' situation by the farmers' movement, but the existing churches have still not been changed.

Therefore, as a reflection for a progressive theology, the *Minjung* Theology asked new tasks. First, the *Minjung* class gradually rose up according to the economic growth. Second, laborers and farmers themselves began to solve their problems through the National Laborers' Union or the National Farmers Federation. Third, many *Minjung* Christian leaders returned from the laborer and farmer's fields to the church. They rethought their field of church because all was changed; labor culture was changed, farm culture was changed, but to the last, church was little changed.

In conclusion, the textual and contextual background for Korean belief system shows a distinction between believing in God and loving neighbors in Korean churches. Therefore, it seems that in order to form the holistic Korean Christian belief system, the intertextual approach of Unification Theology is required for consuming the discrepancy of emphasis between Christian creed (textual and church-oriented) and social democratization and unification (contextual, society-oriented) in the Korean situation.

[The scientific characteristics and popularity of *Minjung* Theology in the 1980s], in Kisayoun Mook 1: Jintonghaneun Hankook Kyohoe [Kisayeon Mook 1: the travelling Korean Church] (Seoul: Kidokkyo Sahoe Moonje Yeonkoowon, 1990), 105.

CHAPTER 3

Unification Theology and the Co-textual Church Movement

Entrance and Works of Unification Theology

One of the serious problems in Korean Christianity is a polarization of belief systems between conservatives and progressives,¹ so that the Korean Christianity has proceeded in two ways: a fundamental viewpoint for the other world or a progressive one for the real society. They have been in conflict. Until now, most conservative textual churches have stood for the Lutheran Calvinist perspective by the creed of belief, and most progressive contextual churches, especially *Minjung* churches, emphasized the doing good works by the socio-scientific methodology. As a result, the conservative camps thought of social nominalism that the salvation for their own soul is the very salvation for their society, while the progressive camps thought of reductionism that the solution for the social problem brings all other solutions.²

It seems to me that by means of such inclination, most Christians would have been apt to have a divided faith. Actually, it is difficult for the Christians, one-fourth of the Korean population, to be changed into those who live for neighbors as well as God. It seems to me that it is important to know how we overcome the gap of faith in church and the world. Therefore, the

¹ Won-Gue Lee, Hankook Kyohoeui Sahoehakjuk Yihae [The sociological interpretation of the Korean Church], 77, 111, 179-95.

² Won-Gue Lee, 111.

transformational movement of Christianity is the very revolutionary movement of Korean society.

The previous chapter showed a necessity of the polarization in the Korean conservative and progressive trends. A way of overcoming the polarization is to seek a new "co-textual" theology.³ Recently, Korean theology and churches have agonized with this problem. There appeared a theological trend. It came from the reflection of *Minjung* Theology. In spite of a great contribution of *Minjung* Theology, there were some wants, especially, in the area of "church" and "faith." Even though *Minjung* Theology and churches have served for the oppressed outside and inside of churches, they have neglected "faith and church," the proper (unique) aspect of theology and church among the movements of the kingdom of God. Because of such reflection of *Minjung* Theology and churches, new churches, that are called "Nation Churches" were born around 1990. Their theology, with the dialectical task of faith between church and world, is called "Unification Theology." The new theology has matched the belief that in the recent Korean history, God's will is national unification.⁴

Since many conscious Christians think that unification is one of their greatest tasks for the kingdom of God, there are many studies for unification. Among them, The Tongil Shinhak Dongjihoe (The Unification Theology Society) edited the book Tongilkwa Minjok Kyohoeui Shinhak (The Theology of Unification and Nation Church)⁵ which collected essays about the recent

³ "Co-textual" means a correlation between text and context.

⁴ "Unification is our greatest task." Won-Gue Lee, 210.

⁵ Tongil Shinhak Dongjihoe, ed., Tongilkwa Minjok Kyohoeui Shinhak [The theology of unification and Nation Church].

Unification Theology. The book includes discussions of the basic ideas of Unification Theology, the popular expansion of the unification movement, the study of North Korea, and communication between international scholars.

Another book is Tongil Shinhakeul Hyanghayou: Che Sam Sekye Kidokkyo Youlli [Toward a Theology of Reunification: Third World Christian Ethics] written by Jong-Sun Noh.⁶ This book alludes to a divided theology and divided belief system, but a considerable portion of the book describes the nation, economy, and world ethics. So far, even though the usage of "Unification Theology" exists and there have been many studies, in fact, the theologians and pastors have not pulled off the systematic establishment of the theology.

It seems that the previous studies of the new theology have centered on these: (1) the problem of nation, (2) the Nation Church, (3) peace-unification, (4) reconciliation, and (5) Christianity and Jooche Sasang (the thought of subjective philosophy of North Korea).

Unification Theology Has Dealt with the Problem of Nation

Unification Theology started from the division of the nation, so the question of what the nation was has been important to the theology. Nation in the First Testament means people of God who confess their faith and keep His Testament of liberation.⁷ In the New Testament, the apostle of the Gentiles, Paul, also signifies the nation (Rom. 9). The biblical identity of the nation lies more in the

⁶ Jong-Sun Noh, Tongil Shinhakeul Hyanghayou: Je Sam Sekye Kidokkyo Youlli [Toward a theology of reunification: Third world Christian ethics] (Seoul: Hanul Publishing, 1988).

⁷ Chan-Kook Kim, "Sungsuheh Natanan Minjok," [Nation seen in the Bible], in Tongilkwa Minjok Kyohoeui Shinhak, [The theology of Unication and the Nation Church], ed. Tongil Shinhak Dongjihoe (Seoul: Hanul Publishing, 1990), 29-31.

basic spirit of the testament than in the blood of Israel.⁸ A unification theologian insisted that the story of the Babel Tower stated the division of nations, from there a part of a tribe of Sumerians built Korea, and the Dankoon myth⁹ as the establishment myth of Korea represented the universal unification of heaven, earth, and human beings.¹⁰ Abraham became the chosen subject for the just unification toward the future salvation of Israel and all the nations¹¹ The Bible teaches that a proper nationalism is correlated with a universalism. The nation church community seeks one people (ein einziges Volk) and at the same time, the universal people (das universe Volk) as Karl Barth suggested.¹² A nation lives in the reality of the nation as a just subject of God's history and at the same time orients toward a universal salvation. Therefore, dealing with the division of nation in Unification Theology means subjectively participating in the universal salvational work of God.¹³

⁸ Wi-Cho Kang, 104.

⁹ This myth tells a story that a son called Dankoon was born between a bear called Woongnyu and a god of heaven called Hwanwoong. Here came the word *Han*, which means one, many, middle, same, and about. Therefore, Koreans call themselves the Han nation. (*Han* also means a unification and is different from *Han* (恨) which means suffering.) See Sang-Il Kim, "Minjokeui Han(恨)kwa Hansasang," [The suffering of nation and the thought of *Han*] in Tongilkwa Minjok Kyohoeui Shinhak [The theology of unification and the Nation Church], ed. Tongil Shinhak Dongjihoe (Seoul: Hanul, 1990), 138-50.

¹⁰ Soon-Kyung Park, "Hanminjokkwa Shinhak," [*Han* nation and theology], in Tongilkwa Minjok Kyohoeui Shinhak, [The theology of unification and the Nation Church], ed. Tongil Shinhak Dongjihoe, (Seoul: Hanul Publishing, 1990), 109-10.

¹¹ Ibid., 110-13.

¹² Ibid., 116.

¹³ Ibid., 120.

Unification Theology Has Dealt with the Nation Church

The church of Unification Theology is Nation Church. Nation Church means not a church of foreign religion, but spontaneous, independent, and subjective traditional church. Korean Catholic Christians had read the Bible of the Chinese letter without a foreign missionary. It came between 1870-1885 through international Korean students in China.¹⁴ After an amity agreement between Korea and the USA in 1884, foreign (American) Christian missionaries came to Korea, which had lain at the root of foreign sect and the colonialism of Western religion, and they established a church. It was not a Nation Church.

Nation Church was streamed down to the Christian societal movement of the 1920's. The theological works discussed socialism and Christianity, Jesus of the societal revolution, Marxism and Christianity, the kingdom of God movement, the socialist Jesus, the opium of people, and so on.¹⁵ The Nation Church of the 1920s sought for the justice of society and brethren love. The Nation Church resisted the colonialism of Japan and formed de-westernizing theology.¹⁶ While Western missionary churches kept only their church, they did not resist the Japanese colonial religion policy for the idolization of their god. After the division, these Western churches professed pro-American "conservatism and anti-communism." The Nation Church movement was streamed down to the

¹⁴ Dong-Jin Cho, "Jokook Tongilkwa Minjok Kyohoe Hyungsung," [The unification of the fatherland and the formation of Nation Church], in Tongilkwa Minjok Kyohoeui Shinhak, 61.

¹⁵ Dong-Keun Hong, "Minjokeui Hwahaewa Pyunghwa Tongil," [The reconciliation nation and the peaceful unification], in Tongilkwa Minjok Kyohoeui Shinhak. [The theology of unification and the Nation Church], ed. Tongil Shinhak Dongjihoe (Seoul: Hanul, 1990), 45-46.

¹⁶ Dong-Jin Cho, 62.

Minjung Church. Recently, the name Nation Church was revived toward unification in such *Minjung* churches.

Unification Theology Has Dealt with Peace-Unification

After the division, many Korean Christians hoped and prayed for the unification, but they wanted unification by marching North or attacking communism. The theories for peace-unification were regarded as the acts profiting the enemy (North Korea) and the coexisting theory of North and South judged as a spying act until the 1960s.¹⁷ Although the July Fourth Common Proclamation of South and North in 1972 was published with the contents of independence, peace, and the great solidarity of a nation, churches saw its principles as doubtful and did not support it. In the 1980s, national churches could make efforts for peace-unification with the democratization movement. As a result, in 1988, the Korean National Church Council (KNCC) published a proclamation with five principles which added democratic and *Minjung* participation and the priority of humanism toward national unification to the previous three principles of 1972.¹⁸

In the present day, there seems to be much effort for peace-unification. Then, why is the peace-unification important in Korea? First, because the division of Korea resulted from the cold war of foreign military forces, it should be peaceful. Second, Korea is the last fort of peace among the nations divided by the foreign forces. Third, still they stand face to face with each other in a

¹⁷ Sam-Yul Lee, "Pyunghwa Shunkyowa Tongileui Shilchun: Namhan Kyohoeui Yukhwalkwa Heenyuneui Kwaje," [The mission of peace and the practice of unification: The role of the South Korean Church and the task of Jubilee], in Pyunghwa Tongilkwa Keurisdoinui Yukhwal [Peaceful unification and the Christian role], ed. Jeildaehan-kidokkochonghoe Nambookshunkyowiwonhoe (Seoul: Hyungsangsa, 1990), 37.

¹⁸ Ibid., 41-43.

hostile military situation. Fourth, churches must strive for the peace-unification as a messenger of peace who follows the Christ of peace (Eph. 2:14).

Unification Theology Has Dealt with Reconciliation

Peace-unification cannot be achieved without a reconciliation of North and South. Reconciliation has two aspects: religious and political.¹⁹ Political reconciliation means the relationship between neighbors. In Korea, the major problem of political reconciliation lies in the relationship between South and North. After the July Fourth Common Proclamation, there was a new mood toward reconciliation such as visiting the dispersed families of each other. However, after that, each Korea used the Proclamation for their authorities of dictatorship, and controlled the policies of unification to sustain their authorities, so that the hopeful mood disappeared. For twenty years there were no connection. In recent days, however, since North Korea had a serious famine, it is fortunate to be a mood of reconciliation in order that South Korea intends to help North Korea.

Religious reconciliation means a good relationship between God and humanity. The Bible expresses clearly the role of reconciliation. God gave us the role of reconciliation and sent us its messenger (2 Cor. 5:18-19). Christ is a sacrifice of reconciliation (Rom 5:10-11). Karl Barth explains the correlation between God and Humans, and between neighbors through John 3:16 and Dialektik (Dialectic).²⁰ Most importantly, the theology of reconciliation (John

¹⁹ The meaning of religious reconciliation can be dealt alike with that of the political one. Hwa-Shun Lee, "Karl Bartheui Hwahae Shinhakehsuh Bon Minjok Tongil," [National unification considered by the theology of reconciliation of Karl Barth], in Tongilkwa Miniok Kyohoeui Shinhak, 214-15.

²⁰ Hwa-Shun Lee, 220-24.

3:16) in the relationship with the enemy is required for unification.

**Unification Theology Has Dealt with the Dialogue of Christianity
and Subject Thought**

In Korea, the matters of religious and political reconciliation have lain in the difference of religious Christianity in the South and political Jooche Sasang (Subject Thought) in the North, so that Unification Theology has dealt with this ideological problem.

Table 1

Comparison of Traditional Theology and Subject Thought²¹

	Traditional Theology	Subject Thought
Background	From Germany, the underdeveloped country in the 16th century	From a revisionism of Korean communism in the 1930s
Perspective about Human beings	who should be saved by God because of their original sin	who are the social beings with independence, creativity, and consciousness
Humanism	By God's salvation	By people who are the master of the world
New image of Human beings	as new born beings with the forgiveness of sin by God's power	as new people who signify a more political life than a physical one
Historic View	Secular history is a history of sin, while Christian history is a salvational history	A historical view that people realize their independency
Future World	The transcendent kingdom of Heaven	The Realized Communism of non-class society
The Matter of Nation	The chosen and superior people by God	The community realizing the Proletariat's dream

²¹ Sung-Hyun Hong, "Jooche Sasangkwa Kidokkyo Sasang," [Subject thought and Christian thought], in Tongilkwa Minjok Kyohoeui Shinhak, 241.

From the above things with too many differences, the unification theologians have examined the dialogue for the contact point. A pastor and theologian suggests that between Christianity and Marxism, to study the revolutionary story of the Exodus for all the liberations, to see a Messiah Jesus as a revolutionist, and to understand the relationship between the kingdom of God and utopia, gives hope for a dialogue between South and North in an open process.²²

However, it seems to me that these above studies for unification have too much focused on the problem of the nation and *Minjung* and the dialogue between Christianity and Marxism. Whereas I believe that for common Christians, it is too difficult to understand and to contact their discussions. And a more important issue is the popularization of theology,²³ something which most Christians seem to easily grasp. Therefore, it seems that more popularization of studies for the common Christian people should be tried in Unification Theology.

Co-textual Church Movement of Unification Theology

Still, many Korean churches have emphasized for their members a hostile anti-communist message (antagonist image)²⁴ in their education programs, so that Korean Christians are uninformed about and unsympathetic to unification. It seems to me that popular unification education should be based on the biblical

²² Keun-Soo Hong, "Marxjoowiwa Kidokkyowaeui Daehwa," [The dialogue of Marxism and Christianity], in Tongilkwa Miniok Kyohoeui Shinhak, 242-67.

²³ The "popularization" of theology is a very important point from the reflection of *Minjung* theology. However, still the popularization has not been fulfilled even in the Unification theologians.

²⁴ Yong-Woo Kim, Paeatgin Jadleui Noonmool [The tears of the refugees] (Seoul: Dawon Publishing, 1994), 231.

education that emphasizes a holistic belief system which could then resolve the problems of division in Korea.

By means of those reasons, Unification Theology has two co-textual tasks: one is transforming churches and another is overcoming national division. Transforming churches is identified with overcoming division. The Nation Church usually aims at unification with humanization and democratization. Its theology, Unification Theology, is led not only by the *Minjung*, but also by the conscientious pastors, the *Minjung*-oriented theologians, and the middle and upper class.²⁵

When there is needed an interrelationship in paradox between a socio-political struggle and a popularization of "church and faith," Unification Theology could make the best of the relationship, not in the ministry sustaining the division, but in the ministry healing and transforming the division. To be one and to reform is the co-textual theme of Unification Theology serving for the healing the divided faith and the hurt of national division and for achieving the new kingdom of God in Korea. Therefore, Unification Theology is important to form a holistic Korean belief system.

How, then, can the common Christians understand Unification Theology and accept the contents of the theology in their conservative mood? Here, it seems that for a popularization of Unification Theology and faith, whether it be in terms of faith or national division, the pastor must develop a biblical education forming

²⁵ Sang-Si Jung, a *Minjung* pastor thinks that the term "Nation Church" means the "establishment of the new direction of the existing churches." See "Minjung Kyohoeui Daedoowa Hankuk Kyohoeui Gaengshin," [The entrance of the *Minjung* Church and the renewal of the Korean Church], in *Kisayoun Mook* 1, 57.

a holistic unified belief system. For this, theological works are urgently required. The first task is to establish a new creed through holistic hermeneutics to transform dualistic or divided Christianity. Second is to practice religiously and politically for the unification of North and South Korea.

Unification Theology and the Problem of Divided Faith

Unification Theology as doing theology is a Christian transformational movement as a part of Korean socio-transformational movement.

First, Unification Theology is a developmental alternative theology of *Minjung* Theology in the sense of church reformation. The reflective theological movement of the 1990s requested the "Popularity" of the church movement. The issue of the 1990s is "How do we popularly apply the socio-scientific theology to the common people?" As the lives of the *Minjung* class have been improved and the popularity has been acknowledged, as a result, the new streams gave birth to a Nation Church. It has two tasks of the kingdom of God: one is a task in *Minjung* history for independence, democracy, and unification; another is a church-historical task for building a new transforming church. This includes, as all movements do, both common and specific works. The former is a political mission which is based on the unique work of the true development and transformation of Korean Christianity, which is based on the generality or national-democratic movement. The latter is a theological mission which is based on the unique work of the true development and transformation of Korean Christianity. Therefore, these two missions should be integrated and have a dynamic relationship.

Second, Unification Theology fulfills the task from the proper area of church, namely church transformation. Generality accomplishes itself by

speciality. The Kingdom of God movement has a proper and unique task with popular bases, faith and church. The Kingdom of God movement can be realized by each Christian movement, as a sectional movement which is composed of all movements. However, the Korean Christian movement has separated the two.²⁶ Onesidedness has emphasized a political mission but neglected the proper mission. Another side, conversely, has neglected social responsibility as a political mission and emphasized the theological mission, which was called "Religious Movement Theory." These two missions should be unified.²⁷ For this, the Minjung Church accomplishes proper mission by general mission, while Nation Church accomplishes the general mission by the proper mission.

If mission is a Christian Movement as a part of movement, then church will be its proper body of movement. The mission of its body should not deny the church by "the turn of theology,"²⁸ but rather affirm the church by "the turned theology" and energize the church with the re-evaluation of church.²⁹

²⁶ A Minjung educator says that the first problem of Korean Christians is dualistic division between political and religious faith. Sung-Jae Kim, Boondan Hyunshilkwa Kidokkvo Minjung Kyoyook [The reality of division and the *Minjung* education of Christianity] (Seoul: Hankookshinhakyounkooso, 1988), 37.

²⁷ Ho-Yong Hwang, 274.

²⁸ Robert Brown discusses the turn of theology with observations from the edge. He introduces six different emphases coming from the turn of theology: (1) a different starting point - the poor, (2) a different interviewer - non-characteristic person, (3) a different tool - social science, (4) a different analysis: the reality of conflict, (5) a different participating style - praxis, and (6) a different theology: reflection from the praxis. Brown, Saerowoon Kijoeui Shinkak, [Theology in a new key: Responding to liberation themes], trans. Dong-Jin Lee (Seoul: Korea Theological Study Institute, 1986), 60-76.

²⁹ Ho-Yong Hwang, 272-73.

Therefore, church moves in the popular faith movement. However, many Minjung Christians discarded the proper mission and went to society. They believed that to transform the Korean society would be to transform the church. Now the historical movement for transforming Korean society is going well. The labor movement has changed labor and the farmers' movement has changed the farmers. But a problem has continuously remained in the church field that has been neglected and not yet transformed even now. Therefore, transforming the church is transforming Korean society. The proper working area of the church should be transformed by church people. This is the very mission of Nation Church and the very work of Korean Unification Theology. By means of that, Unification Theology becomes the transformation theology which is centered on the proper area of church among all the movements for the kingdom of God.

When Indigenization Theology arose from the latter half of 1960s was theologians' theology, the common believers turned away their faces from the theology. *Minjung* Theology arose from the latter half of 1970 was a theology which has been participated by theologians, laborers and farmers, so that it has proceeded to the church movement of the 1980s. The Unification Theology of the 1990s was to develop the popular theology which belongs to ministers, theologians, and common Christian people. The church of Unification Theology regards itself as an object that should be endlessly transformed and at the same time become a subject of reformation. Church transformation means not only a renewal of the existing church, but also the renovation of the *Minjung* and Nation Church.

Unification Theology is a movement of church transformation. Unification Theology came up from an agony through experimental church. This theology

also came up from the middle class which bears a *Minjung*-oriented life and issues of nation and community. This theology is a historical theology which is incarnated, embodied and experienced by the business-typed ministry, church growth, and the theology of church which bears the transformation of church. In the 1990s, even, the *Minjung* Church revealed and denied the falsehood of the institutional churches which have been under the arms of ideological theology. The church had a resistant public confidence but did not make an alternative public confidence.³⁰ Although the Korean churches are surrounded by a great deal of material basis and personal resources, they have a serious threat. Among the big 320 churches of the world, Korean churches have the majority in the churches,³¹ including the biggest church in the world "You-Eui-Do Full Gospel Church." However, Korean Christianity has been a resistance to the democracy. The church leaders and Christians were engrossed in the other world and did not care about this world and earth, which had a de-evangelical and reality escaped faith. Even though the majority of church, the grassroots and the middle class, would be a member of the social transformation movement which could build God's kingdom, they were chained by the packed ideology in religion without knowing that.³² In history, if church did not control the ideology disguised by faith, then it did not overcome by itself the internal inconsistency. Rather, it became a hinder to the kingdom of God. Church itself should be saved from the

³⁰ See Chong-Hwa Pak, "Hankook Kyohoeui Sungchangkwa Kidokkyo Woondong-eui Jindan," [The growth of the Korean Church and the diagnosis of the Christian Movement], in *Kisayoun Mook* 1, 27.

³¹ Sang-Si Jung, 41.

³² Ho-Yong Hwang, 273.

internal discrepancy. This is the motive of the movement of Nation Church in the 1990s. Therefore, the Christian movement should be a movement to liberate the lay people who are oppressed by the controlling ideology and to transform the existing church system and lastly to proceed to the national and democratic order and reformation of church inside.³³

A transformation, "the turn of the Christianity,"³⁴ is needed. It is not a religious reformation which has served on the feudal system and is not a *Minjung* theologization which have been served to the oppressed and groaned by the dictatorship. The turn of the Christianity means the turn of movement. It is not a movement for church movement through societal transformation movement, but for church movement through the proper mission of church. Repeatedly, transforming church is transforming Korean society, as Ick-Hwan Moon said "Democratization is a unification, unification is a democratization."³⁵ He states that a step for the democratization is a step for the unification. It means that as the democratization movement brings naturally a unification movement, transforming the dualistic faith is transforming the divided nation. By means of this point, doing the Unification Theology for church transformation is doing one of movements for the transformation of Korean society.

In order to accomplish the kingdom of God in the Korean peninsula,

³³ "The most important thing is a self-reformation of the church of South Korea . . . and a new theology is necessary to reform the church." Hyung-Kyue Park, "Hanbandoeui Miraewa Kyohoeui Sunkyjase," [The future of *Han* peninsula and the mission position of church], *Kidogkyo Sasang* [Christian Thought], Sept. 1971, 48.

³⁴ Ho-Yong Hwang, 272-73.

³⁵ Heung-Soo Kim, 111.

Minjung Church tried to deny the church, while Nation Church does not deny the church. Rather Nation Church affirms church as the partners of the kingdom of God. Therefore, even though the Korean Christianity is hard to be saved in the kingdom of God, it can be reformed and the transformed church can participate in the transformation of Korean history. By transforming the existing Christianity and by being the transformed Christianity, the church needs to be newly built. In all fields of worship, the structure of conference, mission policy, and system for assembly, church should be transformed. For example, the laity movement can have the movement inviting the just pastor for their senior pastor. Associate pastor movement can strive for church reformation of the ready-made church. The revival movements for church reformation are needed to be conducted by new revivalists.

Third, the church transforming movement and the society transforming movement should be unified. When the church devotes itself to the proper mission, then the Korean church and society might be together transformed. The church carries out a proper unique task with a popular basis of "faith" and "church." Therefore, Unification Theology tries to study new creed. Lutheran Calvinist creed was for their times. Even though their teaching for belief system has been achieved well until the recent day, now their theological viewpoint seems no longer suitable to our modern period with new hermeneutics. In order to transform church, the traditional language of faith should be reflected as they resisted in the sixteenth century. The task of Unification Theology is to reinterpret the traditional creed which has controlled the consciousness of common Christians for two thousand years.

It is requested to form a new creed for now. When western theologies

have emphasized "by faith alone" and the theologies of the third world have striven for "by doing love," Unification Theology shows "not only, but also." Therefore, this project deals with a creed of "not only, but also."

Unification Theology and the Problem of Divided Nation

Another dimension of unification is to deal with a problem overcoming national division. There is no doubt that national unification is one of the greatest Christian tasks in the Korean history and the practice for unification is to follow the will of God. Since the 1980's, some Korean churches have striven to solve the problem of national division in spite of the persecution of conservative churches and government. It means that their contribution to the issue of national unification is to keep Korean church in a just position and to transform the ideological faith of the Korean common Christians. The anti-communist Christianity should be changed into the Christianity of unification in the sense that the Christians' important job in the Korean situation is to bear the cross of the national division.³⁶

Then, why is Unification Theology important for forming a Korean belief system? It is, first, because it can be achieved well in the divided Korean situation. Unification Theology studies the integrative Christian belief system between in the divided faith and world. Unification Theology notes the divisions of humanity, such as racism, sex differentiation, and regionalism in the divided world and contributes for them. Unification Theology tries to explain the trinity of God, earth and humanity and the Holy Spirit as Spirit to make people one. Unification Theology can explain well the reconciliation of God and people in the

³⁶ Ibid., 33-34.

divided world situation through the Korean national division which has caused hurt. By such reasons, it seems to me that the divided Korean belief system can be unified well through Unification Theology.

Second, the Bible in the divided Jewish situation shows the division and dreams of unification. Korean Unification Theology has been learning from the division of the southern kingdom and northern kingdom of Israel which has lasted until the Jesus period. In the divided situation of Israel, the Bible witnesses the unification and the holistic faith in God.³⁷ Jesus was a great unifier of the divided (Eph. 2:14-19). By means of that, Unification Theology is seeking for the holistic faith growing in the divided biblical situation.

Therefore, the biblical education with the holistic viewpoints is very important for the Koreans. In the next chapters, I am going to explain and teach the biblical viewpoint through the eye of Unification Theology.

³⁷ The word "holistic" which means whole (not dualistic), complete (not partial) and reconciliatory (not divided) is an adjective synonym of "*shalom*" (peace) in biblical background. *Shalom* means "the primary human condition and the general mode of living without a division." Daehanyesookyochangrohoe Chonghoekyoyookboo [The Education Board of the Korean Presbyterian Church], ed. Sungsookhan Kyohoewa Pyunghwa Kyoyook [Mature church and peace education] (Seoul: Daehanyesookyochangrohoe Chonghoe Publishing, 1988), 9-10.

CHAPTER 4

Integrative Biblical Analysis and Formation of Some Traditional Theological Key Concepts

Introduction: "Not Only, but Also"

The Bible should not be read and taught "by faith alone." The interpretation of the "by faith alone" has greatly had influence on the formation of the Korean belief system. Many churches emphasize individual faith, while ignoring social issues. As a result, many Korean Christians have also become involved in the corruption of Korean society. The onesidedness of the Korean belief system has made it difficult for Koreans to overcome the division of Korea, one of the greatest tasks of Korean Christianity.

The Bible should be read and taught through a holistic viewpoint. However, it seems to me that even now in the situation of the Korean church and society, believing in God has been differentiated from loving neighbors. I think the major reasons came from a blind import of the onesided, fundamental theology.

Romans 1:17 has special meaning to Korean Christians and to all other Christians. The Korean Revised Version (KRV) is more emphasized than other languages, with the expression that "*Only* my righteous one will live by faith!" or with the meaning of "My righteous one will live by faith *alone*!"

Romans 1:17^d

(KRV) "*Only* the righteous one will live by faith!"

(Greek) "ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται."

(NRSV) "as it is written, "(none) The one who is righteous will live by faith."

(KJV) "as it is written, (none) The just shall live by faith."

(Deutsch) "(none)wer Gott vertraut, kann vor ihm bestehen und wird

leben."

Hebrews 10:38^a

(KRV) "*Only* my righteous one will live by faith!"

(Greek) "ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται."

(NRSV) "**but** my righteous one will live by faith"

(KJV) "**Now** the just shall live by his faith"

(Deutsch) "**(none)** Wer mir vertraut und mir die Treue halt, wird leben.

The overstatement, "*Only* my righteous one will live by faith" in Korean, appeared in the Romans and Hebrews. However, the word "only" or "alone" does not appear in three Greek passages. They do not have "only" or "alone" in English versions, so called, the King James Version, the New Revised Standard Version, and more over, the Modern English Bible, etc. In the German Bible (*Die Bibel*), there is also no mention of the words "nur" (=only) or "allein" (alone).

First, the Greek word in Romans 1:17 uses "δὲ." The Greek text did not use "μόνον" (=only). In Greek, there is no mention of "by faith alone" in the Romans 1:17. Then what is "δὲ"? The word "δὲ" is used as follows: one is used as a connective contrastable with the phrase, the clause, and the sentence of the former, and when it contrasts to the former, it is used as the meaning of "but" or "instead of"; another is used as a "very weak connective," and when it is meaningless, it is used as "and" and "thus".¹ As a result, the Greek word "δὲ" cannot be interpreted as "alone" or "only." Second, the English versions for

¹ The Greek word "δὲ" is "one of the most commonly used Greek particles, used to connect one clause with another when it is felt that there is some contrast between them, though the contrast is often scarcely discernible. Most common translations: *but*, when a contrast is clearly implied; *and*, when a simple connective is desired, without contrast; frequently it cannot be translated at all." See Walter Bauer, A Greek - English Lexicon of the New Testament and Other Early Christian Literature, trans. William F. Arndt and F. Wilbur Gingrich (Chicago: University of Chicago Press, 1979), 171.

the Greek word "δὲ" uses the word "but" in contrast with the former, and Habakkuk is used to contrast to the former clause. However, Romans 1:17 has no word which belongs to the word "only." The Greek word "δὲ" of Hebrews 10:38 is interpreted as the word of "now" (KJV), "but" (NRSV). Lastly, when we see the Habakkuk of the Old Testament in the Korean Version, there is no mention of "only" or "alone," while, Romans 1:17 and Hebrews 10:38 of New Testament used the "only" or "alone."

The Korean Standard New Version Bible which was recently published, interpreted the word "δὲ" to "but" or none. Only the KRV which most Koreans are using, has the word "only." The translator interpreted "δὲ" to "only" or "alone." Therefore, the Korean Revised Version replaced the word of "but" by the word of "only" (μόνον). It seems that it causes a great problem to form the Korean belief system in the sense that "δὲ" should be read as and, thus or none. The Korean translator got accustomed to using the word "only" or "alone" whenever the Greek word "δὲ" is appeared. Because of it, the Korean Christianity became an "alone" Christianity rather than the faith Christianity.

Here, I emphasize my question again: when Paul speaks about faith, why does not he use the word μόνον (only)? Korean Christians have overly used this word "by faith alone," even though Paul does not mention "alone." Korean Christians should not read the Pauline letters or Gospels partially with the eyes of the Lutheran Calvinist perspectives or one aspect. The Pauline letters witness that even though Paul emphasized faith, it is not all of the issue. The Pauline letters state that:

First, love is best.

1 Cor. 13:2 If I have all **faith**, ..., but do not have **love**, I am

nothing.

1 Cor. 13:13 And now **faith**, hope, and love abide, these three;
and the greatest of these is **love**.

Second, love and faith accompany each other.

Gal. 5:6 the only thing that counts is **faith working through love**.

Eph. 6:23 Peace be to the whole community, and **love with faith**, . . .

1 Tim. 1:5 **love that comes from . . . sincere faith**

Third, love and faith are collaborating.

Eph. 1:15 I have heard of **your faith** in the Lord Jesus and **your love** toward all the saints

Eph. 3:17 dwell in your heart **through faith**, ... grounded in **love**.

1 Thess. 1:3 **your work of faith** and labor of **love**.

1 Thess. 5:8 put on the breastplate of **faith and love**

2 Thess. 1:3 because **your faith** is growing abundantly, and **your love** of everyone for one another is increasing.

2 Tim. 1:13 **in the faith and love** that are in Christ Jesus

Philem. 1:5 because I hear of **your love** for all the saints and **your faith** toward the Lord Jesus.

From these things readers can see that the Pauline letters do not state only "by faith alone."

Readers should not read the Bible with the eye of the Pauline letters alone. Many Christians intend to read the Bible with the eyes of the Pauline letters as well as read the Pauline letters with the eyes of Calvinism alone. Luther did not see the New Testament through the holistic viewpoints with the Synoptic, Pauline, and Johannine standpoints. I think the three pillars of the Synoptic, Pauline, and Johannine tradition made three Christianities in Korea.² As a result, if they insist "by faith alone" as a condition of salvation, this is the

² It seems to me that in Korea the Catholics and the Presbyterians of Christ belong to the Synoptic tradition, the Presbyterians of Jesus belong to the Pauline tradition, and the Methodists belong to the Johannine tradition.

Pauline standpoint, not holistic.

The Synoptic and Johannine epistles, rather, state that justification, inheriting eternal life and entering the Kingdom of God, resulted from not only faith but also love. In addition, according to the Synoptic Gospels, I think that faith has a quantity. Jesus classifies faith into four kinds, in the sense that he said "In **no one** in Israel **have** I found **such** faith" (Matt. 8:10), "Woman, **great** is your faith!" (Matt. 15: 28), "You of **little** faith" (Matt. 6:30; 8:26; 14:31; 16:8), "You **faithless** and perverse generation" (Matt. 17:17). Jesus speaks about four kinds of persons who have the greatest, great, little, or no faith. If faith alone saves us, how much faith do we have in the world? What is the relationship between simply believing in Jesus and having the greatest faith? Cannot "you of little faith" be saved? But the Synoptic traditions do not request the simple faith to believe in Jesus.

For salvation, the Synoptic Gospels suggest love rather than faith. Love sometimes represents itself through works or doing. Not through faith (to believe in Jesus), but through love (to love neighbor), believers can inherit the kingdom of God (Matt. 7:21-22; 16:27; 21:43; 25:34), eternal life (Luke 10:25-27; Matt. 25:45-46; cf. John 5:29) and get a righteousness (Matt. 5:20; 21:31-32). The Bible requests that the major stream of the Pauline letters and the Gospels should be unified as one, namely, "not only, but also."

Integrative Biblical Viewpoint about Eternal Life

What must I do to inherit eternal life? Eternal life can be inherited not only by having faith, but also by loving neighbors.

First, the Gospels say that not only faith, but also love is demanded for one to inherit eternal life. A lawyer asked to Jesus the above question (Luke

10:25-37 and Mark 10:17-22). This question is also important for the Christians of today. In the Korean case, however, its answer of "loving God and loving neighbor" is confused because many Korean Christians have learned that if only they believe in Jesus, then they will inherit eternal life. Jesus answers him not only loving God, but also with loving neighbor. Jesus seen in the Early Church community says that loving neighbors is inheriting eternal life. The answer that especially loving neighbor is inheriting eternal life seems to be confusing to Korean Christians, who have been forced to inherit eternal life by faith alone.

Second, the Johannine documents parallelize faith and love.

- | | | |
|---|----------------------------------|--|
| [| (faith) John 3:16 | "Everyone who believes in him may perish but may have eternal life" |
| | -> | to have the eternal life, we should believe in God |
| [| (love) 1 John 3:15 ^{ad} | "All who hate a brother or sister... do not have eternal life" |
| | -> | to have the eternal life, we should love one another |
| [| (faith) John 3:16 ^a | "For God so loved that he gave his only Son" |
| | -> | after this saying, faith is emphasized. ("so that everyone who believes in him may perish") |
| [| (love) 1 John 3:16 ^{bc} | "He laid down his life for us" |
| | -> | after this saying, love is emphasized ("and we ought to lay down our lives for one another") |
| [| (faith) John 5:24 | "Any one who ... believe in him has passed from death to life" |
| | -> | to pass from death to life, we should believe in God. |
| [| (love) 1 John 3:14 | "We have passed from death to life because we love one another" |
| | -> | to pass from death to life, we should love one another. |

(Integration of faith and love) 1 John 3:23

"We should **believe** in the name of his Son **Jesus** Christ and **love one another**, just as he has commanded us"

The Johannine documents as well as the Synoptic tradition (Luke 10:25-27) concludes synthetically that "We should believe in the name of his Son Jesus Christ and love one another, just as he has commanded us" (1 John 3:23). It seems to me that this later Johannine document than the Pauline's and the Synoptic Gospels settled the argument of whether we should have faith or love (or works), especially seen in the discussion of Paul (Rom. 4) and James (James 2) about the Abraham's justification. The Johannine school³ replaced the alternative of "faith or love" with the synthetic point.

Integrative Biblical Viewpoint about Justification

What must I do to be justified? Still, the Pauline letters greatly differ from James' epistle as to the matter of justification.⁴ The discussion of Paul (Romans 4:1-3, Abraham was justified by faith) and James (James 2:20-23, Abraham was justified by doing) about Abraham's justification makes readers integrate or identify with two bipolar viewpoints.

Paul as a missionary of the Antioch church suggests the belief in Jesus for the Gentile or non-believers who do not know God well, while James as a representative of the Jerusalem church and a brother of Jesus suggests the good works for the Jewish Christians who have already believed in God. In order to be justified, it is natural for Pauline disciples to deliver the message of the belief in God, (rather than the message of the love of neighbor to the Gentiles) and for

³ Deuk-Joong Kim introduces that many scholars think the Johannine documents might be written by a group or a school. See Bokeumsuh Shinhak [The theologies of the evangelists] (Seoul: Concordia Press, 1985), 265.

⁴ Robert A. Spivey and D. Moody Smith, Anatomy of the New Testament, 5th ed. (Englewood Cliffs: Prentice Hall, 1995), 406.

James to emphasize the practical love of neighbor to the believers in Jesus Christ.

Luther seemed to follow the Pauline tradition and he naturally insisted "by faith alone." Most Korean Christians followed Lutherans. There appeared the divided faith. However, the Bible states that being justified is through not only believing in God (Pauline's) but also loving neighbors (James'). These are the two main streams of the Bible about justification. The reader should not acknowledge only one side. Therefore, the canonized Bible shows that God justifies people not only by faith, but also by love. The Bible makes us integrate both points.

Integrative Viewpoint about the Last Judgment

What must I do to be saved in the Last Judgement? Even Luther assumed that Jesus would come in his generation.⁵ His follower Michael Stifel calculated that the *parousia* would occur on Oct. 19, 1533, 8 a. m. sharp and waited for it.⁶ So did Bengel on June 18, 1836. Another example is in the saying "If you

⁵ There were many trials for entering the kingdom of God or waiting for the last time of the earth. Recently, in San Diego, Calif., there was a mass suicide by a cult called Heaven's Gate. Similar instances have occurred in Korean church history. In the early mission period of 1907, the enthusiastic Christians gathered at a mountain and waited for the second coming of Jesus and the kingdom of God. On a day in 1970, thirty thousand people got together on the Sam Kag Mount waiting for the second coming of Jesus. Five years ago, a denomination called The Dami Mission Church insisted that there would be a meeting with Jesus in the air (rapture) on Oct. 28, 1992. They said, "If you do not believe, you will go to hell." They attracted many people, but after the destined day they were disillusioned.

⁶ Gerhard Krodel, "2 Thessalonians," in The Deutero-Pauline Letters: Ephesians, Colossians, 2 Thessalonians, 1-2 Timothy, Titus, ed. Gerhard Krodel, rev. ed., Proclamation Commentaries (Minneapolis: Fortress Press, 1993), 46.

believe in Jesus, you shall enter the kingdom of God.”⁷ However, the Bible never states the sayings directly. Rather, the Bible states that following the will of God (Matt. 7:19-21), loving neighbors in the last age (Matt. 25:32-46) and doing good works (John 5:29) can be conditions for being saved. Jesus in Matthew says that those who do not love the needy will have eternal punishment. Especially Matthew states that a neighbor is identified with God and loving neighbors is the way to be saved in the last judgment.

When Jesus’ disciples heard Jesus saying that a faithful young man can hardly enter the Kingdom of God, they asked the question “Who can be saved?” of Jesus. Jesus answered that it is impossible for man but God can save (Mark 10:17 ff.). From the story of a rich man and Lazarus, Jesus explains that God saves Lazarus only because of his suffering from poverty and disease (Luke 16:8ff). The rich man of the story requested to Abraham that Abraham let his brothers not come to the place where the rich man is. Abraham says to him that nothing except hearing from Moses and the prophets can help his bothers. Here Moses (Law) and prophet are the very two commandments of loving God and loving neighbors according to Matt. 22:40. The person who loves neighbors can save himself/herself in the last judgement. Therefore, the last judgement seen in the Bible, judges whether someone loves neighbors or not. To be saved in the last judgment, it is necessary not only to believe in God but also to love their neighbors.

Integrative Biblical Viewpoint about the Kingdom of God

What must I do to enter the kingdom of God? My mission is to help

⁷ Most Korean evangelists have shouted this catchphrase to non-believers.

Korean Christians to form a holistic belief system through biblical education.

Mission, on the one hand, is to act to believe the kingdom of God. However, the first task of the mission, on the other hand, is to make the believers know what the kingdom of God is. This question has been raised in the Korean situation of Christian history. By means of that point, I think that Biblical education is the primary mission in a church. The purpose of this project is to try to understand the meaning of the kingdom of God represented in the New Testament, to help people to avoid misunderstanding the concept of the kingdom of God, and to show how to mission in a holistic belief system in a Korean church.

The concept of the kingdom of God is one of the most important themes in Christian theology. Jesus proclaimed the kingdom of God, came for it, lived in it,⁸ and committed it to us. Therefore, it is extremely important to understand the meaning of the kingdom of God for our Christian faith and our daily life. There has been a lively discussion about the kingdom of God, but many interpretations of the kingdom of God seem to have been misleading. Many people have partially interpreted the kingdom of God according to their own viewpoints in relation to the eschatology or the advent of Jesus.

It should be considered that there is no allusion to the direct correlations between the belief in Jesus and the kingdom of God. They must have misunderstood the message of the New Testament, or they might have misused the Bible. The Bible says that no one knows the coming day of Jesus and the place. "The Dami Mission Church" decided the date on Oct. 28, 1992. They said, "If you do not believe that, you would be in the hell." But on the destined

⁸ Werner H. Kelber, Makaeui Yesoo Yiyaki [Mark's story of Jesus], trans. Joong S. Suh (Seoul: Korea Theological Study Institute, 1987), 21-22, 32.

day, they were disillusioned. I have been concerned about interpreting the meaning of the kingdom of God in the New Testament with the question "Why has this happened to Korean Christians?" I had a concern about teaching to take an active part in the kingdom of God, mainly focusing on the sayings of Jesus, in the hope that people in Korean churches may not be misled to false interpretation of the kingdom of God in the Bible.

In general, the kingdom of God can be explained with several points relating to the Korean situation: the kingdom of God is to come near, to enter, to be close, to be compared to someone or something, to be proclaimed, to be given to someone, to invade, to receive as a heritage and so on in the Synoptics. John explains that the kingdom of God is given to the man who is born again (3:3). Acts says that the kingdom of God is to be proclaimed (8:12; 20:25; 28:31), and to be taught (19:8; 28:23). Paul characterizes the kingdom of God as that which is not food and drink; but righteousness, and peace, and joy in the Holy Spirit (Rom 14:17) also as that which is not in word, but in power (1 Cor 4:20). The kingdom of God is also to be inherited (1 Cor 6:9-10; 15:50; Gal 5:21; Eph 5:5).

Characteristics of the Kingdom of God

Those are usually in the Synoptic Gospels as follows:

1. The kingdom of God comes to the Gospel readers rather than they should go up to the kingdom of God in heaven (Matt. 6:10; 12:28; Mark 9:1; Luke 11:20; etc.). The Synoptic Gospels represent the kingdom of God as something that comes to the believers. The Gospels do not speak about their departure toward the kingdom of God. Jesus requested to his disciples to pray for the kingdom of God coming. This teaches us that the kingdom of God is characterized as an immanent one rather than a transcendent one.

2. The kingdom of God is something to enter into rather than something to go to. The Synoptic Gospels show that the readers of the Gospel should enter the kingdom of God rather than they should go to the kingdom of God (Matt. 5:30; Mark 9:47; Luke 18:17; etc.). It is strange to me that the New Testament writers do not use the word "go," but rather use the word "enter" ("go into," one time). The word, "enter" differs from the word "go." "Enter" expects a close distance, while "go" is thought of as the kingdom of God being a long distance. The Synoptics state that they need not go to the kingdom, but just enter into the kingdom because it is at hand. The Gospels state that the people who do not enter the kingdom of God are (a) the scribes and the pharisees, (b) those who are regarded as the doorkeeper of the kingdom of God (Matt. 23:13), (c) those who say to Jesus, "Lord!, Lord!" (Matt. 7:21), and (d) those who do not receive the kingdom of God unlike a little child (Mark 10:15, Matt. 18:3 and Luke 18:17). Here are the conditions for entering the kingdom: their righteousness shall exceed the righteousness of the scribes and pharisees (Matt. 5:20); they should do the will of God (Matt. 7:21); they should humble themselves as a little child (Matt. 18:3).

3. The Synoptics emphasize that the kingdom of God is close to the readers rather than far away from them. The Gospel witnesses that the kingdom of God is at hand or has come near to them (Matt. 3:2; Mark 12:34; Luke 10:9; etc). Because it is near, the Gospels use the word "enter" rather than "go."

4. The kingdom of God is explained with parables rather than with clear facts (Mark 4:11; Matt. 13:19; Luke 8:10; etc.). The Synoptics show that the kingdom of God is a (sowing) sower, a (small or beginning from a small thing) grain of mustard seed, a (expanding) leaven, a hidden (secret) treasure, a

pearl-seeking (valuable) merchant, a (gathering) fish net, a (putting in and out) householder, an accounting (counting) secretary, a (planting) vineyard steward, a (celebrating) king of the marriage banquet, and so on. Thus, the kingdom of God is not this or that thing and this or that place. It can not be decided or cleared by any limitation of places or things.

5. The kingdom of God belongs to a certain people rather than people who believe in Jesus. The Synoptics introduce that people who belong to the kingdom of God are the poor in spirit (Matt. 5:3), the persecuted for righteousness' sake (Matt. 5:10), the poor (Luke 6:20) and the children (Luke 18:16; Matt. 19:14). They can possess the kingdom of God without any condition. The Synoptics do not relate belief in Jesus to the entrance into the kingdom of God. Therefore, the Synoptics do not say, "If you believe in Jesus, you shall enter the kingdom of God."

6. The kingdom of God is to be classified rather than to be equated to something. The kingdom of God has people who are called the great and the least. Those who are lowly will be exalted as the great. The great are people who do and teach one of the least commandments (Matt. 5:19), who humble themselves as little child. And those who are in the kingdom of God shall be greater than John the Baptist (Luke 7:28; Matt. 11:11).

7. The kingdom of God has come near rather than will come. The kingdom of God is not far from us. It is not "will come,"⁹ but "has come near,"

⁹ Albert Schweitzer insisted on the future-oriented kingdom of God. Norman Perrin, Yesooeui Gareuchim Sogeh Natanan Hananimeui Nara [The kingdom of God in the teaching of Jesus], trans. Hun Y. Lee and Ho Y. Cho, (Seoul: Moo Rim Publishing, 1992), 33-43.

in Greek.¹⁰ "In fact, the kingdom of God is among you" (Luke 17:21).

Therefore, the kingdom of God has been proceeding in these days according to the Synoptics.

8. Sometimes the kingdom of God is to invade rather than to be obtained. The Synoptics state that invading means being fruitful and the invader means the fruitful people (Matt. 21:43) and the time of invasion is the time to proclaim the kingdom of God from the days of John the Baptist.

Now I will mention the characteristics of each Synoptic Gospel briefly.

Characterization of the Kingdom of God in Mark

Mark for the first time in the Gospels introduces the general characteristics of the kingdom of God which seemed to have prevailed at his times. He introduces that Jesus proclaimed the kingdom of God, came for it, lived in it, and committed it to us. Mark understands the kingdom of God as a strong "realized" one with the saying that "The time is fulfilled, and the kingdom of God has come near" (Mark 1:15). Galilee is the starting point of the kingdom of God and is the restarting point for the continuing kingdom of God after Jesus' resurrection (Mark 16:7). Generally, Mark describes the kingdom of God as (1) coming near and entering (1:15; 9:1 etc.) into the readers, (2) likening with the parables (4:11; 4:26 etc.), (3) giving to the little children but not the rich (10:14, 24; etc.), and (4) waiting for it (14:25; 15: 43). Mark provides (1) and (2) to Matthew so that Matthew expands the passages of the coming and the likening of the kingdom. Luke is affected by (3) and (4) so that Luke expanded the passages of the rich

¹⁰ C. H. Dodd said that the kingdom of God was realized as a present event, while Joachim Jeremias that expressed the kingdom of God could be achieved as the present-future event. Ibid., 75-83, 110-17.

man story and the Ascension of Jesus.

Characterization of the Kingdom of God in Matthew

In the Bible there are four words for the kingdom: the kingdom, the kingdom of God, the kingdom of heaven (only in Matthew) and the heavenly kingdom (only in 2 Tim. 4:18).

Matthew introduces the kingdom with his unique term, "the kingdom of heaven." Mark, Luke, Paul, John and all others use the phrase "the kingdom of God." People say that the kingdom of God is to be identified with the kingdom of heaven.¹¹ *Basileia* in Greek means the kingdom (of king) rather than nation or state. God as king rules the kingdom whatever it is. It is shown that the kingdom of God is transcendent and at the same time immanent in any territory and in any range as God is transcendent and immanent. The kingdom of God is meant as the sovereignty of God. God's sovereignty as king can be classified in three dimensions: eternal, realizing in this earth, and expecting the completion for the future.¹²

However, It seems to me that the kingdom of heaven is different from the kingdom of God. It is used differently in the New Testament, in the Jewish situation of Matthew and in the situation of Koreans who prefer the kingdom in heaven to that in the omnipresent God.

Matthew prefers the phrase of the kingdom of heaven to the kingdom of God. Matthew uses the kingdom of heaven has come (Matt. 51 4:17, vs. Mark and Luke, "the kingdom of God has come."). Matthew likes "heaven," saying,

¹¹ Ibid., 26.

¹² Ibid., 88.

"Our Father in heaven" (vs. Luke 11:2, "father"), in the Lord's Prayer. He uses the phrase of "in heaven" 15 times in his Gospel. However Mark and Luke never show the phrase, "in heaven."

Matt.. 5: 3, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." (Sitting on the mount, Matt. 5:1)

Luke. 6:20, "Blessed be ye poor: for yours is the kingdom of God." (Standing on the plain, Luke 6:17)

This contrast shows us the difference between the poor in spirit and the poor, theirs and yours, and heaven and God. It seems to be true that Matthew used somewhat transcendent expressions. He did not intend to describe a concrete reality. Therefore, he uses the words of "the poor in spirit," "theirs" (the 3rd person), "of heaven." It seems to me that because when Luke said "it is yours" (the 2nd person), Matthew replaced with "it is theirs." Another reason is that "theirs" (projected to the unknown time of the future) can reflect a delayed eschatology, while, "yours" (realizing here and now) can show an imminent eschatology.

Matthew emphasizes heaven rather than God. Matthew develops his unique word, "heaven" in replacement of "God." It seems to me that the unique word has a narrow perspective in the New Testament because almost all of the New Testament writers use the word, "the kingdom of God."

Matthew uses the kingdom of heaven (stated 32 times) and also uses the kingdom of God (stated 5 times). It seems that he did not arrange them at random and when he needs to speak about "the kingdom of God," he uses the word "the kingdom of God" five times in his Gospel (6:33; 12:28; 19:24; 21:31; 21:43). Intentionally, he might have properly used the words of the kingdom of God or the kingdom of heaven, keeping the same meaning and the eschatological

tension between heaven (transcendent, "coming") and God (immanent, "realizing").¹³

Characterization of the Kingdom of God in Luke

Realization is Luke's major point about the kingdom of God. Luke's kingdom of God can be realized to the readers. Luke 17:20-21 describes in detail the question about the coming of the kingdom of God.

"When the kingdom of God should come?"

-> (No answer)

(How will the kingdom of God come?)

-> "The kingdom of God is not coming with things that can be observed." (17:20)

(Where the kingdom of God should come?)

-> "Nor will they say, 'Look here it is!' or 'There it is!' For, in fact, the kingdom of God is among you." (17:21)

It seems to me that at that time there would be a discussion about the kingdom of God or need to teach the kingdom of God. Luke uses direct expressions rather than indirect expressions as Matthew does. Luke 17:21 shows that the kingdom of God is among the Lucan readers. It is explained that the kingdom of God is immanent rather than transcendent. Luke's position is lower than Matthew and Mark regarding the kingdom of God. Luke insists that because of Luke's socio-historical understanding, "you, the poor, will possess the kingdom of God."¹⁴ Luke described the reality of poverty and insisted that "you," the real poor people would be blessed and the kingdom of God be "yours"

¹³ Dunn, 336, 505.

¹⁴ George Pixley focused on "good news to the poor" (Luke 4:18) to explain the kingdom of God. See Pixley, Hananimeui Nara [God's kingdom], trans. Ho-Jin Chung (Seoul: Korea Theological Study Institute, 1986), 90-117; The poor are much related with the kingdom of God. Donald B. Kraybill, The Upside-Down Kingdom (Scottsdale, Pa.: Herald Press, 1978).

(not "theirs" as in Matt. 5:3). The kingdom is not of heaven, but of God. The manger, shepherds, and pounds of Luke are lower than the star, wise men, and talents of Matthew. This shows that the kingdom of God is more open toward the lower class.

"Where is the kingdom of God?" Many Korean Christians have ambiguously thought the concept and meaning of the words of the house of heaven and the kingdom of heaven, related with the kingdom of God. And this expression of "the kingdom of heaven" is overly emphasized in Korea. There are a few reasons. Matthew is the first canon of the New Testament which uses "the kingdom." In addition, the Korean language with two syllables of "*Chun-Kook*" (=the kingdom of heaven) in Matthew, is pronounced more easily than five syllables of "*Ha-Na-Nim-Na-Ra*" (=the kingdom of God) in the other documents. Most Koreans also get accustomed to use the usage of "*Chun-Dang*" (=the house of heaven), which we can hardly find in the New Testament. No Korean version has translated the kingdom of heaven to "*Chun-Dang*."

The only passage of the house of heaven (2 Cor. 5:1) means the resurrection of the body.¹⁵ As a result, I think, most Korean people believe in the kingdom "in heaven" rather than the kingdom "of God's sovereignty." By means of these reasons, Korean Christians became heaven-oriented people rather than God-oriented. Therefore, they are apt to have the reality-escape-oriented belief system rather than the reality-transformation-oriented belief system. Its

¹⁵ "Haneuleui Jip" (The House of Heaven) in the Korean Revised Version and "the building from God" in the New Revised Standard Version contrast the earthly tent, namely, the body. Wayne A. Meeks, Jouette M. Bassler, Werner E. Lemke, Susan Niditch, and Eileen M. Schuller, eds., The HarperCollins Study Bible: New Revised Standard Version, 5th ed. (New York: HarperCollins Publishers, 1993), 2171.

differing nuances are big in Korea.

According to the Bible it can be figured with the concrete drawing. The contents are as follows:

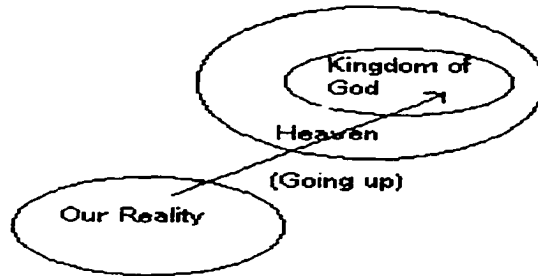


Figure 1

Kingdom of Heaven in Most Korean People's Thought

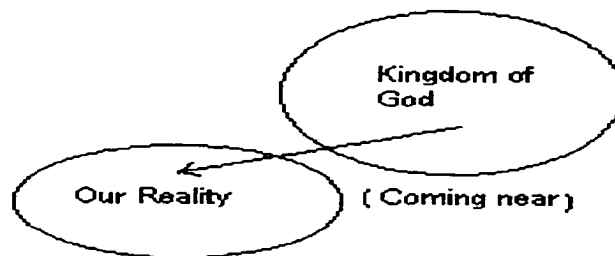
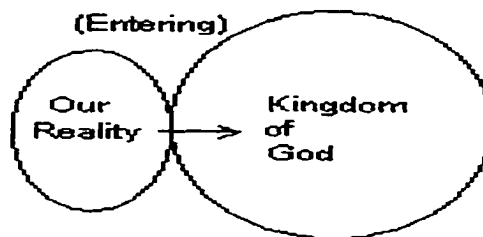


Figure 2

Kingdom of God Suggested in the Gospels



Figures 3

Kingdom of God Suggested in the Gospels



Figure 4

Kingdom of God Suggested in the Gospels

In conclusion, the Synoptic Gospels as well as the Johannine and Pauline letters, tell us that the general statement about the kingdom of God is to be immanent rather than transcendent in the tension between realizing and coming. Mark introduces the kingdom of God to Matthew and Luke. Matthew replaces creatively Mark's kingdom of "God" by the kingdom of "heaven." Relatively, Luke expands Mark's kingdom of God focusing on the immanent kingdom. Each kingdom of God resulted from each Gospel reader. Our work is to read each situational reader and to find the holistic viewpoints for understanding of the kingdom of God, so that we can overcome the confusion of the concept and the meaning of the kingdom of God in the Korean situations.

In general, to enter the kingdom of God, this earthly world is more important than the other world (Matt. 6:10, Luke 17: 20-21) and as a result, the kingdom of God can be inherited through loving neighbors. For this, Chan-Hie Kim teaches us some points between salvation and the Kingdom of God. First, the events of mass suicide like "Heaven's Gate" resulted from the Gnostic influences which have taught the dualistic faith. Second, believing in Jesus does not identify with entering to the kingdom of heaven after our death. Third,

salvation means entering the kingdom of God's sovereignty in this world, so that humanity can live to be a family in God free from sin and suffering and such place/thing is the very kingdom of God. Fourth, therefore, Christians should follow the calling and strive to realize the kingdom of God on this earth.¹⁶

Biblical Viewpoint about Unification

The viewpoint of salvation in the world history has developed with the dialectic stream of faith and love. The Bible unifies the two. To love (believe in) God is to love (act rightly to) neighbors. A needy neighbor is the needy God.¹⁷ A suffering stranger is the suffering God. The Bible does not suggest to love God only, but also to love neighbors. Matthew 22:37-40 unifies and identifies the second (to love neighbors) with the first (to love God). It means that Matthew also says that a political mission is identified with the religious mission by the saying which "the second is as like the first." 1 John 4:20-21 says that to love a visible brother is to love the invisible God. These mean that the problems of dualistic faith do not differ from that of divided nation.

In Korea's situation, to love neighbors, brothers, and sisters means to unify the divided people and nation because there are many divided brothers, sisters, families, friends and neighbors. This means that the problems of faith do not differ from that of nation. It seems to me that faith for the nation is the faith for God.

¹⁶ Chan-Hie Kim, "Yesoreul Mitneundaneun Gut," [Believing in Jesus], Younhap Gamrikyo Gajok [United Methodist Family], Summer 1997, 16.

¹⁷ Cheon-Seng Song, Asiaeui Konankwa Shinhak, [Third-eye theology: Theology in foramtion in Asian settings], trans. Chai-Yong Choo and Chung-Whee Lee (Seoul: Christian Literature Society, 1982), 144.

The First Testament also witnesses this. First, the Pentateuch says that the twin nations, Jacob and Esau, were divided.¹⁸ Especially after Jacob wrestled with God, he named the place where he wrestled as "the face of God" (Peniel, Gen. 32:29-30). The next day when he met his brother Esau, he said to Esau that Esau's face looked like "the face of God" (Gen. 33:10). The writer of Genesis confesses that a brother's face is God's face. Second, most books of the Old Testament resulted from the history, culture, and life of the divided kingdom: the Northern and the Southern. It is important that almost all of the First Testament have been written in the divided kingdoms, Israel and Judea. The king Solomon's wisdom story (2 Kings 3:16ff) can be better read in the divided situation of the writer's nation.¹⁹ It seems to me that it is not simply a tale for children, but the story for the hope of unification between the southern and northern kingdom of Israel in which the writer has been suffering from the division.²⁰ This story is difficult to understand without the experience of division. The two prostitutes are the two kingdoms of Israel (Ezek. 23). The third day means the date that the northern kingdom was established on the third day after division (1 Kings 12:5, 12, 25). The real mother means people who did

¹⁸ "Two nations are in your womb, and two people born of you shall be divided." Gen. 25:23.

¹⁹ Young-Chin Min, Hanbandoehsuh Yikneun Koovaksungsuh [The First Testament interpreted in the *Han* Peninsula] (Seoul: Samminsa, 1988), 294-95.

²⁰ I compared this story in 1 Kings 3 with the real scene of division in 1 Kings 12 as follows: two prostitutes - Rehoboam and Jeroboam I, babies - two nations, the third day - the establishing day of the Northern Kingdom and so on. See Hyo-Sam Lee and Byung-Koo Song, Hanadoen Sesang Haneunim Nara [Unified world, the Kingdom of God] (Seoul: Shinangkwa Jisungsa, 1991), 23.

not want to divide the kingdom. Third, the prophets of the First Testament prophesied the unification of Israel.

Isa. 11:13 "Ephraim shall not be jealous of Judah, and Judah shall not be hostile towards Ephraim."

Jer. 3:18 "In those days the House of Judah shall join the House of Israel, and together they shall come from the land of the north to the land that I gave your ancestors for a heritage.

Ezek. 37:15-23, especially 37:22 "I make them one nation in the land, on the mountains of Israel; . . . Never again shall they be two nations, and never again shall they be divided."

Hos. 1:11 "The people of Judah and the people of Israel shall be gathered together. . . ."

In the New Testament, first, a Gospel says that Jesus said "love the enemy, and pray for them" (Matt. 5:44). Because some Korean Christians think of the North Koreans as enemy, it is an important passage. Some biblical scholars sought for these sayings in the precedent documents, but they failed to find them. They state that these sayings of Jesus are unprecedented words and that Judaism could not teach it.²¹ Therefore "Christ"-ianity is the religion of love. Second, a Pauline letter says that Jesus is a unifier. "Christ is our peace, who made us both one, and has broken down the dividing wall of hostility" (Eph 2:14).

Lastly, the Story of the Good Samaritan is, I think, the best example for forming the holistic belief system because it deals integratively with a divided faith and a divided nation. The allegorical interpretation of the Good Samaritan story has been separated from the holistic understanding as follows: the man - Adam; the thieves - the devil and his angels; the Samaritan - Jesus; the

²¹ Gensan Tagawa [田川建三], Yesooraneun Sanaie : Youksulchuk Panhangaheui Salmkwa Chookeum, [The man who was called Jesus: The life and death of a paradoxical resistant], trans. Myung-Shik Kim (Seoul: Hanulim, 1983), 38.

innkeeper - Paul; Jerusalem - the heavenly city; Jericho - mortality; the inn - Church; binding the wounds - the restraint of sin and so on.²² Augustine explained that

Adam fell from Paradise to mortality; he was not saved by the priesthood of the Old Testament; Jesus redeemed him and entrusted him to the Church, and especially to the care of Paul.²³

However, it can be understood as follows in the historical setting in which the early church located it, with the matters of the destruction of Jerusalem and Gentile mission: man (Jew, southern people) - the fallen people in the oppression of religious system; lawyer - the religious subgroup; priest - the religious privileged elite group; Samaritan (northern people) - the outsider (or enemy) from the Jewish religious system and the person of the historical hostile force against the Judea; robbers - the foreign forces of Assyria and Babylon, or Rome.

With the above things, some say that there were two religious movements: one is an anti-Temple movement; the other is an anti-Roman movement. They say that the religious reformative groups like Jesus and his disciples, belong to the former, and the Zealots to latter. While the Zealots tried to assassinate the pro-Romans, cleansing or closing the Temple was the very activity to cut the power of the Roman empire because Temple leaders were related with the political group of Rome.²⁴ In such a *Sitz-im-Leben*, I think that this parable makes us better understand the meaning of "who is my neighbor?"

²² E. P. Sanders and Margaret Davies, Studying the Synoptic Gospels. (London: SCM, 1994), 176.

²³ Ibid., 176.

²⁴ Pixley, 98-117.

My first concern of the holistic reading is how the author redacted the Good Samaritan Story.

- A - Lawyer's question: What must I do to inherit eternal life?
- B - Jesus' responding question: What do you read there?
- C - Lawyer's answer: To love your God and your neighbor.
- D - Jesus' charge: Do this, and you will live.
- A' - Lawyer's question: Who is my neighbor?
- B' - Jesus' responding question: (after saying the Samaritan story)
Who was his neighbor?
- C' - Lawyer's answer: The one who loved the neighbor.
- D' - Jesus' charge: Go and do likewise.

Here I can see that the theological concerns of the author are not only about inheriting eternal life, but also about being a neighbor because there would be a discussion of eternal life and real life. To "go and do likewise" in the end of Jesus' answer is to show a belief system unifying the matters between the eternal life and the real life. Therefore, it is seen that in order to inherit eternal life the Lukan community should go to and have mercy upon the wretched people with love, not only with faith.

Second, structuralism shows more effective meanings from the stories.

Lawyer: Who is my neighbor?
(After the saying of the parable)
Jesus: Who was his neighbor?²⁵

On the one hand, the lawyer is an "I-centered" person who is based on the self, seen in the sense of the word "my," while Jesus questions in the sense of the phrase of who "was a neighbor to the man who fell into the hands of the robbers?," meaning the third ("He-centered") person of "his." Repeatedly, the lawyer wonders "Who is my neighbor?," but Jesus wonders "Who is a neighbor

²⁵ Joachim Jeremias says that the lawyer asked the object of loving his neighbor while Jesus asked the subject of it. See Yesooeui Biyou, [The parable of Jesus], trans. Hyuk Heu (Waegwan: Benedict Press, 1974), 198.

of the fallen people?" or "Who would become a "he-centered" person?" On the other hand, it is shown that the objective question of "what" can be answered by the subjective question of "who." It seems that the matter of "what" depends on that of "who."

More, the structure of the relationship in the Good Samaritan story shows an implied conclusion from the scene.

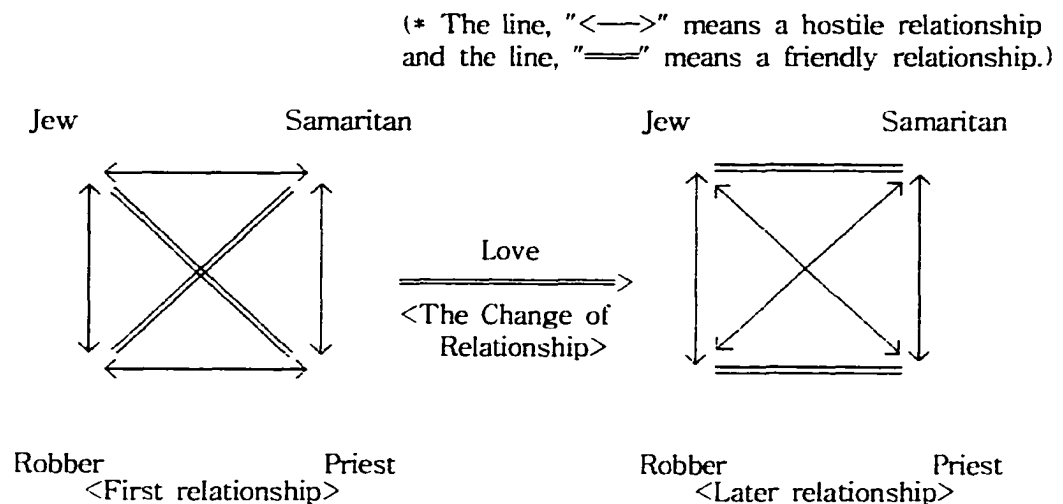


Figure 5

Structure of the Relationship in the Samaritan Story²⁶

A conclusion from this structuralist analysis is that the privileged elites like the priest and the lawyer, who passed by the fallen people were identified with the robbers.

Lastly, when I read the passage from the viewpoint of the implied reader, it seems that there were the theological discussions between inheriting the eternal life by faith (as in the Pauline tradition), usually for the Gentiles, and inheriting

²⁶ It is compared as follows:

- | | |
|-------------------------------|---|
| . Jew: a law-following person | . Samaritan: an outsider from the law |
| . Robbers: unlawful people | . Priest and Levite: law-executing people |

the eternal life by love (as in the Jerusalem tradition), usually for the Jewish Christians.²⁷ Therefore, it seems to me that Luke would answer with the synthetical thought of the love of God by the faith and the love of neighbor by the mercy and concluded that the love would inherit eternal life. In conclusion, the Bible integrates the two, in order that to love God and to love neighbor is the same. In the Korean case loving North Korean people is loving God, inheriting eternal life and entering the Kingdom of God.

Conclusion

Despite a numerical church growth, the Korean Christianity has had many problems of division. One of these major problems is the lack of a holistic belief system which resulted from the onesidedness of "by faith alone," which resulted in Christians losing a sense of social faith. I argue that the present situation of the Korean church has departed from the teaching of the Bible in terms of a belief system and Christian life. The purpose of the project was to explore the necessity and formation of a holistic belief system through the integrative biblical approaches. The best way to examine this view, theoretically or practically, in the Korean scenes seems be an effort for unification. In the theoretical chapters, this thesis showed on the one hand, the partiality of the "by faith alone" as a textual approach, and on the other hand, the nonpopularization of *Minjung* Theology as a contextual approach. The co-textual Unification Theology of "not only, but also" is the very integration of the two different streams and works to form a holistic biblical belief system. The holistic biblical study of Unification Theology will be effective to the conservative Korean Christians.

²⁷ 1 John 3:23 means that when they had a discussion for inheriting eternal life, John's school combined (John 5:24) "by faith" with (i John 3:14-15) "by loving bothers."

CHAPTER 5

Development of the Project Forming a Holistic Belief System

Goal

Biblical education is one of the major means of Christian transformation for forming the holistic belief system. For this the Unification Theology has three theological works. First is the transformational work of Christianity and churches. Second, the transformational work of Christianity and church is in the establishment of a new creed through the integrative hermeneutic-theological work of the Bible. Third, the theological work and church movement will result in the religious practice for the reunification of North and South Korea.

Therefore, the goal of my project for the Doctor of Ministry is to learn "What is written in the Bible for a holistic Korean belief system?" and to decide "How can the learners contribute to the divided faith and nation? As stated in the Introduction, this project has two purposes: helping to form a holistic belief system through integrative Biblical hermeneutics and to popularly participate in its practical program.

Preparation

In order to achieve these purposes three elements were important: the participants, the curriculum, and the leader. The writer was the leader of this project and responsible for the whole process of planning and carrying it out. Here, three kinds of methods, namely an education program, free discussion for Bible study, and a questionnaire, were used.

First, the writer discussed the schedule of the education program with his

members, explaining the two purposes mentioned above. The schedule for the course was planned to include a seventy minute session meeting every Wednesday evening (nine times) and Sunday worship (one time) from November 5, 1997 to January 4, 1998, at the Hansarang Korean Methodist Church of Irvine.

Second, the participants were fifteen adult members with role distribution in preparing the program.

Third, the curriculum for the study was chosen by the writer.

Fourth, the copies of the Biblical passage with some subjects (for example, faith, love, eternal life, the kingdom of God etc.) were printed from the computer materials about the Bible, were prepared to show the Bible as it is. I think it was important in the sense that the conservative participants could see the passages interactively and wholly. The other educational materials were provided for the participants to experience the meaning of the Bible. Lastly, the same questionnaires of pre-test and post-test were provided to the participants.

Description of the Local Church Context

Recently, I opened a church with fifteen adult members. This project was reported by analyzing the experimental results arising from an adult Bible study group of fifteen members in a local Korean-American church in Irvine, California, which most Korean residents have already advanced into the main stream of American life. My congregation has four people over sixty years old who experienced the Korean War and had the hurt of the division, five couples and one single who can not help carrying the burden of war and division of the parents' generation, and their five young children.

The project design of biblical education for the holistic Korean belief system in the divided faith and divided nation is as follows:

Scope and Limitations of the Project

The purpose of this project was to teach holistic biblical aspects and form a holistic belief system for a conservative Korean American congregation, with the contents of the Bible looking for basic building elements as suggested in the previous chapters.

For a curriculum, I used a methodology in the Canadian textbook which has the order of title, theme, goal, text and reference, key verse, preparation, opening, Bible study (introducing, exploring, and integrating the theme), activity, and closing. Three field methods, namely an education program, hidden curricula with storytellings and symbol presentations by the participants in the program, and pre and post-test questionnaires distributed to the participants as well as observations, anecdotes and changes in attitude and behavior, were used in terms of the conscientization of participants.

This was conducted on every Wednesday for nine weeks and a Sunday. An educational text titled The Formula of Agape: The Bible Is A Textbook of Agape!¹ which describes integratively the biblical meanings by means of the holistic viewpoints, written by the writer, was used as the basis for this educational program. The education program was practiced for about one hour a week regularly for our conservative persons.

Project Design

In the project, the educator played the following roles. First of all, he called for a meeting of the Planning Committee to discuss and decide all the policies and programs in the parish. At the meeting, he explained the biblical

¹ Hyo-Sam Lee, Sarangeui Sansoo Kongshik: Sungkyungeun Sarangeui Kyokwasuhimnida! [The formula of agape: The Bible is a textbook of agape!] (Seoul: Shinangkwa Jisungsa, 1997).

educational project and the committee decided to support the program to the fullest.

Secondly, the educator arranged the schedule for the biblical educational ministry program. He arranged nine reading courses with the Bible passages including those of integrative biblical viewpoints and interpretations for his conservative members. At each session, he briefly explained the importance of each holistic reading. He led a worship service for unification as a practical expression of a holistic belief system. Here, the group sang hymns and read to interpret some verses of the Bible which were outputted from the computer program relating to the topic of the session. After the reading, the educator presided at an integrating workshop where all the members discussed freely the topic of each session. This procedure was repeated for ten weeks. He also commented about problematic issues and suggested some directions. Through this program, the members were given an opportunity for new reflections about the program.

Lastly, the educator provided a final evaluation meeting to check out the results of the biblical education. Combining all the processes and information together, he could finally figure out the effectiveness and importance of the biblical education. He reported the results of the project to all the congregation and got a very positive response from them.

Stages of the Project

The project was an experimental study. The experimentation was focused on the effects of an education program performed by the conservative *Hansarang* Korean Methodist church. The stages of the research project were as follows:

1. Recruitment of laypersons as participants in the biblical education

program: We made an announcement about the biblical educational project at a Sunday service and about carrying into practice from November 5, 1997 to January 4, 1998. We asked the members to participate in the program at every Wednesday evening meeting. Among twenty church members, fifteen members were selected by the educator, all of whom had an eagerness for faithful participation in the educational program.

2. Pre-test for laypersons who participated in the biblical educational program: We examined beliefs and attitudes of the laypersons about eternal life, justification, the last judgment, the kingdom of God, unification and so on, using questionnaires as a pre-test.

3. Biblical education: The selected church members were taught and developed for building up integrative biblical viewpoints. The program consisted of nine weeks of learning sessions and one worship session. The educator showed all the Bible verses relating to the topic of salvation theory, namely about eternal life, justification, the last judgment, the kingdom of God, and so on. It was effective for our conservative group to comparatively read different Bible passages relating to the same topic. Whenever they met different meanings under the same topic, they discussed what to choose and how to integrate. Details of the program are shown in the following section.

4. Post-test: After the program was finished, post-tests for participating laypersons and the conservative members were conducted to compare with the results of the pre-tests.

5. Statistical analysis: Results of pre-tests and post-tests for the same groups were compared to find out the changes in attitudes, behaviors, and biblical views.

6. Evaluation: Some evaluations of the results of the research were conducted.

Characteristics of Persons Involved in This Project

The church members who had participated in the educational project were mostly conservative. This kind of work was appropriate for long-time Christian people who have been forced to have a divided belief system. Table 2 shows the general characteristics of our participants in the present project.

Table 2
Characteristics of the Participants

	Under 29	30-39	40-49	50-59	60-69	Over 70	Total
Age	6.7% (1)	46.7% (7)	13.3% (2)	13.3% (2)	13.3% (2)	6.7% (1)	100.0% (15)
Sex	Male 40.0% (6)			Female 60.0% (9)			100.0% (15)
Occupation	Housewives 26.7% (4)		Professional 40.0% (6)		Independent Business 33.3% (5)		100.0% (15)
Education	High School Graduates 40.0% (6)		College Graduates 53.3% (8)		Postgraduates 6.7% (1)		100.0% (15)
Years as a Church attendant	Less than 5 6.7% (1)	5-9 6.7% (1)	10-14 6.7% (1)	15-19 6.7% (1)	20-24 6.7% (1)	More than 25 66.7% (10)	100.2% (15)

Table 2 (continued)

	High	Upper- middle	Low - middle	Low	
Social Class	0.0%	40.0%	13.3%	46.7%	100.0%
	(0)	(6)	(2)	(7)	(15)
	Married	Not married	Divorced	Widowed	
Marital Status	80%	6.7%	6.7%	6.7%	100.1%
	(12)	(1)	(1)	(1)	(15)
	Nuclear		Extended		
Family Structure	60.0%		40.0%		100.0%
	(9)		(6)		(15)
	Fundament- al	Conserva- tive	Liberal	Progressive	
Religious Tendency	20.0%	66.7%	13.3.0%	0.0%	100.0%
	(3)	(10)	(2)	(0)	(15)

As shown in Table 2, participants in the biblical educational program were mostly long-time church attendants for more than 15 years (80.0%), and most members were conservatives (86.7%).² In age, about half of them were in their thirties. About half of the participants were middle class (53.3% with \$3,001-9,000 income a month) and the rest were lower class (46.7%). Most members were married and more than one-third of them lived in an extended family.

Generally speaking, then, participants in the biblical educational project were middle aged, married, middle or low class with a relatively long Christian life, but had not opened their limited thought prior to this project.

² Here, for this group, the writer thought that "Fundamental" meant an extremely traditional, individual, limited, past-oriented, and ego-centered tendency. "Conservative" meant a traditional, individual, limited, past or present-oriented, and ego-centered tendency. "Liberal" meant little traditional, social, open, future-oriented, and alter ego-centered. "Progressive" meant radical, social, open, present or future-oriented, and neighbor-centered.

Procedures of Education Program

The procedure of the education program extended from November 1997 through January 4, 1998 and the procedure was as follows:

Table 3

Procedure of the Biblical Educational Program

Month	Day	Subject	Wednesday Bible Study
November 97	5	OPENING: Eternal Life	1. Orientation, The Pretest, and (About Inheriting Eternal Life I) The words in all the New Testament
	12		2. (About Inheriting Eternal Life II) The story of a Samaritan
	19	Justification	3. (About Justification I) "The righteousness will live by faith alone?": The problem of Korean Revised Version in Pauline letters
	26		4. (About Justification II) Not only by faith, but also by love in Paul and James
December 97	3	Last Judgement	5. (About Last Judgement I) The Story of the last judgement in Synoptics
	10		6. (About Last Judgement II) The Story of the Rich and Lazarus
	17	Kingdom of God	7. (About Kingdom of God I) The Kingdom of God is the House of Heaven [Chun-Dang]?
	24		8. (About Kingdom of God II) What must I do to enter the Kingdom of God?
	31	CLOSING: Holistic Korean Belief System and	9. (About Korean Holistic Belief System) To unify the divided nation is a way to inherit eternal life. The retelling of the Samaritan Parable
January 98	4	Unification Worship	10. A Sunday worship service for the unification of Korea and Post-test

Lesson Plan of the Project

This project had ten sessions because ten session-biblical study was suitable to deal with one main subject; in our case, to form a holistic belief system. Participants had two themes and goals under one title: the first theme was to consider theoretical approach (What is written?) and the second theme was to get practical approach (What must be done?) under the same title.³ The first goal of each title was to show a dualistic misunderstanding and to find its characteristics, and the second goal was to form a holistic understanding and to have a mission viewpoint. The reading courses taught how to read the Bible thoroughly and holistically. It was a good approach, especially for the conservative members who have respected the Holy Words and accepted the Bible itself. Songs were also composed with two parts, before and after the Bible study. First, participants sang the famous songs which all of the members knew well and later the participants the same songs with the words altered to make the former songs to coincide with the contents of the holistic belief system. There were two kinds of activities. Short time activities were for the opening time of the Bible study and a little longer time activities were for the practice of arranging the contents. The educator set up the pre-test to show what the participants should do in the opening part and the post-test to express what they obtained in the closing part. For all of these things, there was much preparation. The detailed contents of the curriculum are in the Appendix A.

The educator had prepared four steps for the Biblical lessons: icebreaking

³ Each theme with the questions "What is written in the Bible?" and "What must I do?" came from the parable of a good Samaritan. The question of the former says an approach for theory and that of the latter says an approach for practice.

was the first step of drawing attention to the biblical workshop; introducing was the second step of reading the Bible passages, choosing the problematic passages, and hearing the lecture about the title; exploring was the third step of asking, discussing and brainstorming the passages; and integrating was the last step of classifying the differences and arranging the passages integratively.

Usually the closing prayers were committed to the determinative members of the class. The development of the biblical education program was as follows.

Developments of the Biblical Education Program

Session 1. (Nov. 5, 1997) To Inherit The Inherit Eternal Life I

Scripture: John 3:16, 5:24, I John 3:14-16

Goal: To understand the differences written in the Bible about inheriting eternal life.

Development: Participants welcomed each other, singing a song "Glad To Meet You!" and the educator prayed together hand in hand. The educator explained the first lesson (What is written in the Bible about . . . ?), the second lesson (What must I do to . . . ?), and schedules. His congregation took a pre-test for Christian consciousness about belief system and unification. The educator had them make each other's name card with a special biblical name to represent each other well and the educator gave a short lecture "How to read the Bible holistically." The educator requested consider the reasons for the denominational division of Korean Christianity and national division, and to consider prejudiced reality of the Bible due to a limited creed as a reason for the division. First, the educator chose to read all the biblical passages about inheriting eternal life. His members read all the passages outputted from a computer Biblical program. What is written in

the Bible about inheriting eternal life? The educator led them to discover the problematic passages about inheriting eternal life. The educator asked the students about the strange passages of eternal life which they have neglected, brainstormed them on the white board, and classified the passages. The educator led each group to make an article with the title "To Inherit Eternal Life." Each group represented the articles and the educator assigned to share their life story with symbols. Participants sang a song "Whoever believes in Jesus will be saved." The educator prayed for the closing.

Session 2. (Nov. 12, 1997) To Inherit Eternal Life II

Scripture: Luke 10:25-37

Goal: To integrate the different passages about inheriting eternal life, not only by believing in Jesus Christ, but also by loving neighbors.

Development: The educator welcomed his members. Participants sang a gospel song "Don't Draw Love with Your Eyes" and prayed together hand in hand. The participants shared their sad stories with symbols of their lives. Among them it was memorable to me that a member showed a picture of a burnt shop as a symbol. When L.A. riot broke out, his market was robbed and burnt completely even though he strived to keep his shop with a gun. But he fled from his shop in fear of the rioters who were threatening his life. He was powerless in front of death. After that, he intended to have a strong faith and to live a meaningful life. The participants read the classified Bible passages about inheriting eternal life. The educator led them to consider integrating various viewpoints of the Gospels, for example, in the Samaritan parable, or between the Gospel of John and John's epistles. The educator also noted the biblical records that not only faith in God, but also love of

neighbor is demanded for one to inherit eternal life. Participants expressed inheriting eternal life with one sentence on a big paper by each group. The participants played a Samaritan story by each group. The educator changed the article "Whoever believes in Jesus will be saved" to "Whoever loves brothers/sisters in Jesus will be saved" and they sang the song. The member who had brought an impressive picture gave the closing prayer.

Session 3. (Nov. 19, 1997) To Be Justified I

Scripture: Romans 1:17, Hebrews 10:38

Goal: To understand the reason of different translations of the phrase "By Faith Alone" in Korean Bible.

Development: Participants welcomed each other and sang Korean

Hymn #399 "Stand on the Word" and prayed together hand in hand. They played a game seeking quickly for strange words in the Bible. They gave questions concerning the strange words to each other. The educator introduced several Bibles in English (RSV, NRSV, KJV, NIV, Good News, and Modern English Version), 5 different Korean versions (Old, Reformed, Common, New, and New Standard Versions), the German Bible, and the Greek Bible. We read the Bible passages about "only," or "alone," and chose the problematic passages about "By Faith Alone." The educator asked the students about the strange passages of "only" or "alone" which they have neglected and brainstormed the passages. The educator noted that there was no passage with "by faith alone" in the non-Korean Bibles, that Korean translations had a prejudice favoring Luther's *sola fide* as a onesided viewpoint, and that the Korean translator stood in the Lutheran Calvinist viewpoint. The educator led them to discern the differences between "δὲ"

(but) and "μόνον" (only) in Greek. The educator emphasized the effects of the one-sided translation in Korean versions. It was not good in the sense of its partiality of belief system. The students shared the stories in the experiences that they have used the wrong words and writings. They sang a gospel song "Only Believe!" and the educator prayed for their faith.

Session 4. (Nov. 26, 1997) To Be Justified II

Scripture: Romans 4:1-25, James 2: 14-26

Goal: To integrate the different passages concerning being justified, not only by believing in God, but also by having works

Development: Participants welcomed each other. They sang a song "Do you Know Jesus the Savior of Love?" and prayed together hand in hand. The educator put a light to a candle and raised the candle high in a dark room and the participants shared its feeling. They read the Bible passages about justification. The educator asked the students about the strange passages that they have neglected and brainstormed the passages. The educator explained two apostles' (Paul and James') differences about Abraham's righteousness. The educator introduced a comparing table of the two apostles' lives and surroundings. James was the representative of Jewish community centered on Jerusalem, and Paul was the representative of Gentile community centered on Antioch and Rome. The educator led the student to note the integrative biblical viewpoint for being justified, not only by believing in God, but also by having works, especially for poor people. The educator made them write an integrating viewpoint with one sentence about justification. The members shared our good experiences with the symbols of righteous actions. A supporter for the children of North Korea brought a

Video Tape in which he took the reality of the famine. He thanked God because his good doing would make him inherit eternal life and be justified. The students sang a song "A Little Candle" and the supporter for North Korea's children prayed for the participants.

Session 5. (Dec. 3, 1997) To Prepare for the Last Judgement I

Scripture: Luke 16: 19-31, Revelations 21:1-8

Goal: To understand the differences written in the Bible about being saved on the Last Judgement.

Development: Participants welcomed each other, sang a song "Even in the Fire," and prayed together hand in hand. The educator asked the participants "What must I do if today is the last day?" A member said, "Never should happen to me! Time is too short to repent my life." We read all of the Bible passages about the Last Judgment, chose the problematic passages, brainstormed the passages. The educator asked the students about the passages of the Last Judgement and about the question whether we could stand on the right side by faith alone or by doing good works also. The passages about the Last Judgement had more allusion to doing good works than to believing in Jesus Christ. The educator led them to discover, classify, and integrate the differences of the passages. His students made sure that the passages were focused on doing good works in the Last Judgment. They had a role play of the Rich and homeless Lazarus by each group. Most group described the rich as being a bad person. One of the repenting members prayed for the congregation to be saved on their Last Judgement.

Session 6. (Dec. 10, 1997) To Prepare for the Last Judgement II

Scripture: Matthew 25: 32-46, John 5:29

Goal: To integrate the differences of the Last Judgement, not only by believing in God but also by loving neighbors.

Development: Participants welcomed and hugged each other. They sang a gospel song "Oh Lord, Hold My Hand firm" and prayed together hand in hand. They drewed God's hidden hand and told the experiences or reasons why he/she had described His hand as his/her drawing. A member drewed God's blooded hands grasping and cutting the barbed wire line between South and North Korea. She confessed that she had taken refuge from North Korea with God's help. The students read through the comparison table with the lamb and goat of Matthew 25. The educator led them to consider those who were to be saved on the Last Judgement, to reflect the contents of the passages which they have neglected, and to choose the requisites to be saved on the Last Judgement. The educator asked them to tell the story where they had encountered Jesus. And the educator told a story about encountering Jesus as follows: one month before a Christmas, the educator ordered his middle and high school students of his previous church to prepare a Christmas gift and to give it to a person whom they regarded as Jesus outside the church. Most students gave their gifts to the homeless, the poor, street cleaners, the patients, the prisoners, and so on. The educator was surprised at the fact that they had not given the gifts to the good guys, the intelligent, and the rich, and so on. So, they have encountered Jesus in their suffering neighbors, as in Matthew 25. After the storytelling, the educator led his congregation to determine what to do to be saved on the Last Judgement. Participants closed the session by singing "Like Jesus, Like Paul"

and the member who had drawn the barbed wire prayed for the famine of North Korea.

Session 7. (Dec. 17, 1997) To Enter the Kingdom of God I

Scripture: Matthew 5:3, Luke 6:20, and John 14: 1-6

Goal: To understand the differences written in the Bible about the House of Heaven, the Kingdom of Heaven, and the Kingdom of God.

Development: Participants welcomed each other, singing a song "Can't Go to the Kingdom of God with Money" and prayed together hand in hand. The educator questioned about the cosmos. The educator explained the cosmos as follows: the earth came from 4.6 billion years ago and the small galaxy might have 200 billion planets like the earth and the sun, and the great galaxy might also have 100 billion small galaxies. Yet any one could not count the cosmos over the great galaxies. The cosmos might be in the kingdom of God. In comparison to the cosmos, a kind of kingdom of God sovereignty, a human being is trivial like dust. The kingdom of God might be huge and humanity be trivial. Nevertheless, God loves human being more than any other things. After the explanation of the cosmos as a part of the kingdom of God, the students read the Bible passages and chose the problematic passages about the Kingdom of God. The educator asked the students about the Kingdom of God in the other religions and brainstormed the discussions. The educator led them to discover and classify the differences of the passages and the other religions. The educator gave a lecture as follows: (1) regarding the Kingdom of God as *Chun-Dang* (the house of heaven) (strongly many Korean Christians have used the word *Chun-Dang* and it has not appeared in any Korean version.) (2) translating the Kingdom of God into

Chun-Kook (= the kingdom or nation of heaven) (only Matthew uses the partial word, while many other biblical authors used the word "the kingdom of God.") (3) translating the kingdom of God into *Hananim Nara* (the kingdom of sovereignty of God) (this word expressed better all the meaning of the kingdom of God in the New Testament and the Korean situation.) They discussed the kingdom of God and made an article on "The Recent News of the Kingdom of God" by each group. A group introduced a beautiful family which was consisted of the disabled trying to live in the kingdom of God. They sang a Korean hymn = 495 "Wherever Lord Is, There Is the Kingdom of Heaven" and the educator prayed for their families.

Session 8. (Dec. 24, 1997) To Enter the Kingdom of God II

Scripture: Matthew 7:15-21, Luke 17:20-21

Goal: To integrate the differences to enter the Kingdom of God, not only by believing in Jesus Christ but also by doing the will of God.

Development: Participants welcomed each other and sang a hymn "Toward the Highest Place." They played the game which showed how many they could make strings put in needles within two minutes. They read the Bible passages and especially, the verbs (for example, enter, inherit, come near, is like to, invade, etc.) relating to the kingdom of God and classified the passages about the kingdom of God with three categories. The educator emphasized that the biblical writers did not use the verb "go" relating to the Kingdom of God. The students characterized the kingdom of God according to the biblical passages. For this, the educator led them to figure through drawing the relationship between the Kingdom of God and the students with the verbs (go, enter, and come near). The educator changed the article

"Toward the Highest Place" to "Toward the Lowest Place" and "Can't Go to the Kingdom of God with Money" to "Can't Enter the Kingdom of God with Money," and they sang the changed songs. They told the events to accomplish the Kingdom of God in our newspaper and an elder member prayed for the congregation.

Session 9. (Dec. 31, 1997) To Form A Holistic Korean Belief System

Scripture: Luke 10: 25-37

Goal: To integrate both perspectives to inherit eternal life and to be unified with the enemy through the parable of the Good Samaritan and to practice the unification movement as a salvational work forming a holistic belief system.

Development: Participants welcomed each other, singing a gospel song "We Are One" and prayed together hand in hand. They made presents each other's memory cards with a biblical passage in the rear of the same name card which were used in the first class. They reread the Bible passages about eternal life and the parable of the Samaritan. The educator asked the students what they must do to inherit eternal life and brainstormed the discussions, comparing an old interpretation with a new interpretation about the Samaritan story and integrating both points of dualistic faith and divided nation in the parable. The educator related the Samaritan story to North Korea's situation. The educator introduced pictures and articles in news magazines reporting the famine reality of North Korea and made the participants understand that unification is one of the greatest tasks in Korea to inherit eternal life, to be reckoned as righteousness, to enter the Kingdom of God. As a result, the educator emphasized that unification has been the

best way to form the holistic belief system in the Korean situation. The educator led them to write a paragraph for the unification of South and North Korea according to the Samaritan story. An activity was to prepare a worship service with the hope of unification this Sunday. The members sang a song "Our Hope Is Unification" and prayed together for the unification in loud voices.

Session 10 (Jan. 4, 1998) To Form a Holistic Korean Belief System II

Scripture: Ephesians 2:14-22

Goal: To serve the worship for unification as a practice unifying divided faith and divided nation

Development: Two youth members led the praises, while other members were preparing the worship. The pastor led the worship. The worshippers had a worship order as follows: (1) Setting light on seven candles: Each of seven persons supplicated for their hometown in the North Korea and set the light to his/her candle. (2) Meditation: After the candles were lighted, they prayed for the ones who had been wounded by division. (3) Song: The pastor sang a song "Holy Spirit, Come to Us!" (Korean song with a traditional melody). (4) Sermon: The pastor delivered a short message that the unification movement would be the best way to inherit eternal life, to be justified, to be saved on the last Judgment, and to enter the kingdom of God. (5) Greeting and Announcement: The worshippers welcomed each other. Lastly he introduced today's storyteller, the exhorter Mrs. Park. (6)

Storytelling: There was a storytelling of an 85 year old woman, Mrs. Park who had the wounds resulting from the war and the division and had prayed as a wounded forgiver. (7) Interceding Prayer: They prayed for her and

her family, and the other refuged members. (8) Hymn: Korean Hymn #261
(9) Sacrament of sharing bread and wine: (In the history of the traditional sacraments, there were the recordings that the Eucharists of the Fourth and Fifth centuries remained a part of bread and wine for the absentees). In our Eucharist the worshippers took of and set a side the bread and the wine for the Northern people or the refugees, the wounded people. (10) Offering: For the North Korean famine with the new year's supplications. (11) Hymn: Korean Hymn #2. (12) Benediction: After benediction, they sang the song "Our Hope is Unification" shoulder to shoulder. After the worship, the participants took the post-test and had fellowship dinner.

CHAPTER 6

Evaluation of the Project

Formulation of Hypotheses

Some effects of the biblical educational project forming a holistic belief system were anticipated on two kinds of change. The one is change in forming a holistic viewpoint toward the Bible, and the others toward a belief system. The other is changes in Christian attitudes and life for unification among the laypersons who have participated in this program. Even these biblical approaches by them surprised themselves. Long time members were especially surprised at the integrative biblical viewpoint. They felt as if their limited creed and belief system were destroyed. However, they began to build up their new belief system based on the integrative biblical approaches. Therefore, if this holistic biblical education program for the conservative members was to be effective, belief systems and Christian attitudes of the participants in the program might have been expected to be changed into a more religiously mature form. Then the hypothetical presuppositions may be diagrammed as follows:

Pre-test (divided faith reality)	Educational experiment	Post-test (holistic faith hypotheses)
<hr/> Old understanding of the Bible Old understanding of the creed Partial belief system of "by faith alone"	<hr/> Biblical education, Participation, and Formation of a holistic belief system	<hr/> New understanding of the Bible New understanding of the creed Holistic belief system of "not only by faith, but also by love"
	->	->

To examine belief systems and viewpoints about the Bible, some salvation

theories, unification, and so on, we prepared thirty three questionnaire items (See Appendix B) for a pre-test and grouped them in six topics and categories as follows:

(1) Six topics

- (a) About eternal life: Q1 - Q3
- (b) About justification: Q4 - Q6
- (c) About last judgment: Q7 - Q9
- (d) About the kingdom of God: Q10 - Q17
- (e) About unification: Q18 - Q24
- (f) About participants: Q25 - Q27, QVII-1 - QVII-6

(2) Six Categories

- (a) What belief system do they have?: Q1, Q4, Q7, Q10, Q16, Q18, and Q20
- (b) How do they read the Bible about the topics: Q2, Q5, Q8, Q11, and Q12 - Q14
- (c) From where did they get the information?: Q3, Q6, Q9, and Q15
- (d) What must they do to form a holistic belief system?: Q17, Q19, and Q26
- (e) What background did they have?: Q21 - Q25 and QVII-1 - QVII-6
- (f) What expectation did they have?: Q27

We also prepared thirty six questionnaire items (See Appendix C) for a post-test and grouped them in six topics and categories as follows:

(1) Six topics

- (a) About eternal life: Q1, Q2, Q2-1, and Q3
- (b) About justification: Q4, Q5, Q5-1, and Q6

- (c) About last judgment: Q7, Q8, Q8-1, and Q9
 - (d) About the kingdom of God: Q10 - Q14, Q14-1, Q15 - Q17
 - (e) About unification: Q18, Q18-1, Q18-2, Q19 - Q26
 - (6) About participants: QVII-1 - QVII-6
- (2) Six Categories
- (a) What belief system do they have?: Q1, Q4, Q7, Q10, Q16, Q18, Q18-1, Q19, and Q20
 - (b) How do they read the Bible about the topics: Q2, Q2-1, Q5, Q5-1, Q8, Q8-1, Q11, Q12 - Q14, Q14-1, and Q18-2
 - (c) From where did they get the information?: Q3, Q6, Q9, and Q15
 - (d) What must they do to form a holistic belief system?: Q17, Q19, and Q 26
 - (e) What background did they have?: Q21 - Q25 and QVII-1 - QVII-6
 - (f) What achievement did they have?: Q28 - Q29

Now we will suggest five hypotheses. If our biblical educational program has been effective, the belief systems of the participants in the project will be changed as follows: (* "H" means hypothesis.)

(H 1) To inherit eternal life, the positive evaluation of loving neighbors will be reinforced, while the belief system of "by faith alone" will be complemented "by doing good works."

(H 2) To be justified, the positive evaluation of having works will be reinforced, while the belief system of "by faith alone" will be complemented "by loving neighbors."

(H 3) To be saved from the last judgment, the positive evaluation of loving neighbors will be reinforced, while the belief system of "by faith alone"

will be complemented "by loving poor neighbors."

(H 4) To enter the kingdom of God, the positive evaluation of doing the will of God will be reinforced, while the belief system of "by faith alone" will be complemented "by loving each other."

(H 5) To form a holistic Korean belief system, the positive evaluation of the Christian unification movement will be reinforced, while the dualistic belief system sitting in church "by believing in God alone" will be complemented by a unification movement going outside the church as a loving neighbor in the Korean situation.

Statistical Method

The statistical method used in the present research is the experimental method. The experiments are especially appropriate to the purpose of explanatory research, particularly when the number of variables is rather limited. In the experimental method, it is important to compare results of the pre-test and post-test. The analyzing model of the experimental method is simply described as follows: Post-test minus Pre-test = Difference. The hypotheses of the results of the tests is that more different scores between post-evaluation scores and pre-evaluation scores for participants will be significant.

Result of Data Testing the Hypotheses

We will examine the results of data to test the hypotheses suggested in the previous part. The scores of the results of answers in the pre-testing and post-testing were compiled by the statistical method. Each question item of the pre and post-test evaluation for the participants was scored according to the positive-negative, partial-integrative or dualistic-holistic responses. After finishing the mathematical calculation of the scores, they were weighted, since the

number of questions in the different categories varies. The final weighted scores are shown in Table 4.

Table 4
Result of the Pre- and Post-Test about Some Key Concepts

Categories	Question	Pre-test	Post-test	*** Difference
About eternal life	* Q2-(1) or (2)	9 (60.0%)	4 (26.7%)	- 5 (-33.3%)
	** Q2-(3)	6 (40.0%)	11 (73.3%)	5 (33.3%)
About justification	* Q5-(1) or (2)	8 (53.3%)	4 (26.7%)	- 4 (-26.7%)
	** Q5-(3)	6 (40.0%)	10 (66.7%)	4 (26.7%)
About last judgment	* Q8-(1) or (2)	8 (53.3%)	3 (20.0%)	- 5 (-33.3%)
	** Q8-(3)	5 (33.3%)	11 (73.3%)	6 (40.0%)
About the kingdom of God	* Q14-(1) or (2)	5 (33.3%)	3 (20.0%)	- 2 (-13.3%)
	** Q14-(3)	10 (66.7%)	12 (80.0%)	2 (13.3%)
	* Q17-(1) or (2)	9 (60.0%)	4 (26.7%)	- 5 (-33.3%)
	** Q17-(3)	2 (13.3%)	10 (66.7%)	8 (53.3%)
About unification	* Q18-(1) or (2)	5 (33.3%)	3 (20.0%)	- 2 (-13.3%)
	** Q18-(3)	8 (53.3%)	10 (66.7%)	2 (13.3%)

* The greater the number, the more partial or divided the belief system.

** The greater the number, the more integrative or holistic the belief system.

*** Difference = Post-evaluation scores minus Pre-evaluation scores.

Now we will examine the results of the experiment in each category to see whether the hypotheses suggested in the previous part are proved. Generally, the average rate of the dualistic belief system got - 3.83 (-25.5%), and of the holistic belief system + 4.16 (+ 27.7%). It seemed to us that it was effective.

1. About eternal life: Hypothesis 1 was that the numbers responding to eternal life would be greater in the post-test. As shown in Table 4, the

post-test score of Q2-(3) increased from 6 of the same pre-test to 11. The difference is +5 (+33.3%). This means that there is a statistically significant difference between the post-evaluation score and the pre-evaluation score for our group. This result suggests that, as a result of a biblical education, our participants regard the integrative approaches not only by believing in Jesus, but also by doing love, as more important and meaningful. Then hypothesis 1 was proved to be true.

2. About justification: Hypothesis 2 was that the numbers responding to justification would be greater in the post-test. As displayed in Table 4, the post-test score of Q5-(3) increased from 6 of the pre-test to 10. The difference is +4 (+26.7%). This means that there is a statistically significant difference between the post-evaluation score and the pre-evaluation score for our group. This result suggests that, as a result of a biblical education, our participants applied the integrative approaches not only by faith, but also by doing good works as more important and meaningful. Then hypothesis 2 was proved to be true.

3. About the last judgment: Hypothesis 3 was that the numbers responding to last judgment would be greater in the post-test. As seen in Table 4, the post-test score of Q8-(3) increased from 5 of the pre-test to 11. The difference is +6 (+40.0%). This means that there is a statistically significant difference between the post-evaluation score and the pre-evaluation score for our group. This result suggests that, as a result of a biblical education, our participants regard the integrative approaches not only by faith, but also by loving neighbors, as more important and meaningful. Then hypothesis 3 was proved to be true.

4. About the kingdom of God: Hypothesis 4 was that the numbers responding to the kingdom of God would be greater in the post-test. As represented in Table 4, the post-test score of Q14-(3)/ Q17-(3) increased from 10/ 2 of the pre-test to 12/ 10. The difference is +2 (+13.3%)/ +8 (+53.3%). This means that when from the beginning the score of the pre-test Q14-(3) was high, the difference between the post-evaluation score and the pre-evaluation score for our group was little bit. However, the result of Q17-(3) also suggests that, as a result of a biblical education, our participants regard the integrative approaches not only by believing in Jesus, but also by doing the will of God, as more important and meaningful. Then hypothesis 4 was proved to be true.

5. About unification: Hypothesis 5 was that the numbers responding to unification would be greater in the post-test. As figured in Table 4, the post-test score of Q18-(3) increased from 8 to 10. The difference is 2 (13.3%). This means that there is a small difference between the post-evaluation score and the pre-evaluation score for our group. However, this result also suggests that, as a result of a biblical education, our participants regard the holistic approaches not only by loving God, but also by loving neighbors, as more important and meaningful. Then hypothesis 5 was proved to be true. In fact, the educator expected more scores because hypothesis 5 was a major point for integration between loving God and loving neighbors in the Korean situation, in the sense that the unification movement is a movement to inherit eternal life, to be justified, to be saved from the last judgment, and to enter the kingdom of God. However, because the hypotheses of 1-4 were satisfactory enough, from now on the tasks for hypothesis 5 is worth while to do our best. Therefore, this means that we need to prepare a biblical education for unification as the next step.

Result of the Biblical Education Program

In this research project, we expected that holistic belief systems toward the Biblical salvational viewpoints, and national unification would be changed in a desirable direction through this biblical educational program. Generally speaking, in the project, as we expected, there appeared to be great changes in the attitudes and belief systems among the participants after they had been educated in ten weeks of learning sessions about basic understandings of the Bible, integrative salvational approaches, and unification.

The participants came to recognize and understand the following ideas more positively: Loving others is meaningful and essential for inheriting eternal life; having works is meaningful and important for being justified; giving love to the poor is meaningful and fruitful for the last judgment; loving each other is meaningful and relevant for entering the kingdom of God; the Christian unification movement in the Korean situation is the best way to form these above salvational belief systems. According to recent research, our Korean-American participants had a lower statistic rate (35.6% of them in this project believe in salvation by doing good works) than that of English American Christians (57% of them believe in salvation by doing good works).¹ Therefore, this change is very important since one of the most serious problems of the Korean church has been

¹ Recent research showed that among Christians in the USA, the people who believe they can be saved by doing good works came to an average of 57%. The denominational statistics of the Christians answering the question "Do you believe that a good person (doing good works) can go to the kingdom of heaven?" is as follows: Assembly of God 22%, non-denominational Christians 30%, Baptist 38%, Presbyterian 52%, Lutheran 54%, all adults 55%, Episcopal 58%, Methodist 59%, Mormon 76%, and Catholic 82%. "By Faith or with Good Doing?," Graphic News, Christian Today 20 Jan. 1998, 1.

its lack of "but also, by doing love" forming a holistic Korean belief system.

Meanwhile, even though changes in the belief system actually took place, those viewing unification movements (doing love, loving neighbors, and having works) as having relevance to the salvational work of God did not change very much. This means that the belief system in the practical area among Korean Christians could not be easily changed. This result may suggest that the dualistic belief system toward individual and church "by faith alone" has been a long religious tradition among Koreans, which cannot be easily overcome. Thus, we will report more about the attitudes of the conservative Christians for unification as loving others for a holistic belief system. Table 5 shows them.

Table 5
Attitudes about Unification

Categories	Question	Pre-test	Post-test	*** Difference
About unification	* Q18-(1) or (2)	5 (33.3%)	3 (20.0%)	-2 (-13.3%)
	** Q18-(3)	8 (53.3%)	10 (66.7%)	2 (13.3%)
	** Q19-(1) or (2)	11 (73.6%)	12 (80.0%)	1 (-06.7%)
	* Q19-(3)	3 (20.0%)	2 (13.3%)	-1 (-13.3%)
	** Q20-(1) or (2)	7 (40.7%)	10 (66.7%)	3 (20.0%)
	* Q20-(3) or (4)	5 (33.3%)	3 (20.0%)	-2 (-13.3%)

* The greater the number, the more partial or divided the belief system.

** The greater the number, the more integrative or holistic the belief system.

*** Difference = Post-evaluation scores minus Pre-evaluation scores.

Statistically, the educator was very interested in the survey in the sense that even though churches did not make much of an effort for unification, the

members are very concerned about the unification and that their deep hatred to the North Korean Communist system has not been apparent. However, after the biblical educational program by the church members, the attitude of viewing unification as meaningful and purposeful for the holistic belief systems were not easily changed in a positive direction. These results may suggest that since the partial belief systems of conservative members had been formed for such a long time, they could not be easily changed.

Nevertheless, this biblical educational program was effective because they saw the discrepancy of the passages limited by a creed of "by faith alone" and approved to follow the integrative interpretations. As a result, the dualistic average scores come to - 1.67 (-11.1%) and the holistic average scores come to +2 (+16.7%). This may also mean that in forming a holistic belief system for conservative Christians, it would be effective to read the Bible holistically because they trust the authority of the Bible more than that of a creed. Actually, among them, some confessed with a worry that their beliefs might have been destroyed, but, they were grateful to be able to arrange the problematic biblical passages holistically and have a holistic belief system through the biblical education program.

Other Results

The original questionnaires included some other questions which were not dealt with in the educational process. Responses to those questions also provided us with some important information showing the effects of the biblical educational program for the conservatives. Table 6 shows the results of some responses in the post-test questionnaires among church members who had participated in the educational program.

Table 6
Source of Information Forming Belief System

Categories	Question	Pre-test	Post-test	*** Difference
About eternal life	** Q3-(1)	9 (60.0%)	13 (86.7%)	4 (26.7%)
	* Q3-(2) or (3)	6 (40.0%)	2 (13.3%)	- 4 (-26.7%)
About justification	** Q6-(1)	9 (60.0%)	13 (86.7%)	4 (26.7%)
	* Q6-(2) or (3)	6 (40.0%)	2 (13.3%)	- 4 (-26.7%)
About last judgment	** Q9-(1)	9 (60.0%)	13 (86.7%)	4 (26.7%)
	* Q9-(2) or (3)	5 (33.3%)	1 (6.7%)	- 4 (26.7%)
About the kingdom of God	** Q15-(1)	10 (33.3%)	13 (86.7%)	3 (20.0%)
	* Q15-(2) or (3)	4 (26.7%)	2 (13.3%)	- 2 (13.3%)

* The greater the number, the more partial or divided the belief system.

** The greater the number, the more integrative or holistic the belief system.

*** Difference = Post-evaluation scores minus Pre-evaluation scores.

As previously represented, the purpose of this practical project is to show the Bible as it is and to recognize that the reader should form a holistic belief system not through a partial or dualistic biblical viewpoint, because the Korean conservative Christians have been limited by the creeds of "by faith alone" emphasizing onesidedness. Therefore, the more positive the evaluation scores are (average rate, +3.75, (+25.0%)) for the responses that "the Bible says so," the more holistic the biblical viewpoints are to the conservatives. From seeing the differences, it could be estimated that this program was useful.

Conclusion

We examined the effects of the integrative biblical viewpoints and their beliefs for unification as their work in Korean American situation. For this purpose, we selected fifteen church members of whom almost all were

conservative. We read the biblical passages, discussed to see holistically the passages and participated in the activities. We expected that these biblical educational processes would have some effect on both forming their holistic belief systems and making an effort for unification as a work for loving neighbors in the Korean situation. For the conservative members, there appeared some positive results. Their understandings of the Bible, salvational belief system, and unification were changed, showing advancement of more mature religious belief systems. Though some of the results showed little change in attitude, the general outcome strongly demonstrated the necessity and effect of this biblical educational ministry in forming a holistic belief system.

Recommendations

Now the writer's congregation suggests some plans for further development of this program. First of all, we need to extend this program gradually to as many other members as possible. New or other members who did not participate in the program need to be joined in the program next time. Secondly, then, the participants will be a leader for the educational program. We need to encourage as many as possible to participate in the program as a leader. Thirdly, this church will develop an intensive educational program for forming such a holistic belief system. Lastly, worship services, prayer meetings, and Bible study classes for unification as one of the greatest works in Korea will be provided by the church.

CHAPTER 7

Conclusion

Since the 1970s, the Korean American church has rapidly grown in a numerical sense. The religious-cultural background of Korea has contributed to successful missions in this country. Effective efforts of the Korean church to evangelize people through methods like Bible study, revival meetings, prayer meetings, and class meetings, were certainly important factors for church growth in Korea and in America.

However, there have appeared many problems in the Korean church resulting from a concentration of energy and concern only on numerical church growth and personal salvation. Korean Christians were lacking in social concern, the consciousness of unification, loving neighbors and so on. Why has this happened in Korea? The most serious of these problems was the lack of forming a holistic belief system, which resulted from a one-sided biblical viewpoint. Therefore, it was urgent for the Korean church to form an integrative belief system of "not only by faith, but also by love," as the Bible expresses (1 John 3:23).

Biblical education is a major work of the church to form Christian beliefs. In this research, we have tried to demonstrate the necessity and effect of an integrative biblical educational program. Since reading the Bible holistically is important to our Christian beliefs and life, the conservative members who have been limited by dualistic or partial faith are called to participate.

As for an educational program, we selected fifteen laypersons and taught, discussed and acted with them in forming a holistic belief system. We expected

in this educational program that some positive effects of this project might take place with our conservative members. As we thought, this program formed a holistic belief system resulting in some positive effects for them. Their attitudes for the Bible reading, integrative salvational approaches, and the consciousness of unification were changed by developing a holistic understanding of the Bible and its circumstances. They showed more advanced belief systems and Christian attitudes after they completed the program. They came to have more positive attitudes toward the Bible and the divided world. The biblical work that not only by faith (believing in God) but also by loving neighbors (doing good works) is required to be saved, was effective for the integrative belief system.

On the other hand, the attitudes of the conservatives in church who have been against the North Koreans were greatly changed. This result may be due to the fact that the stubborn hostility in church toward the North Koreans had been gradually loosened. Even though they represented their thought to grant the northern nation, but, church have not made efforts to carry out their responses. Therefore, we should take care them in our church to form a holistic Christian belief signifying an effort for unification.

In this research, we thus can confirm the importance and effectiveness of a biblical education forming a holistic belief system. We also can confirm the necessity of motive and program for developing the educational programs for our new members and other Christians.

The Korean church has rapidly grown in a quantitative sense, but partially grown in a qualitative sense. Now it should be holistic. Then, the most significant and urgent development will be reinforcement of the integrative biblical viewpoint with "not only by faith, but also doing love" as shown in the present

project. Through continuing and extensive biblical educational programs, the Korean church can be healthy and holistic and as a result, we can lead the church to achieve unification as a strong desire of the Korean nation. This project expects that these biblical and educational works showing in Unification Theology can be practiced among all the Korean churches.

APPENDIX A

Contents of the Curriculum

Session

1. November 5 (Wednesday), 1997

FIRST TITLE: To Inherit Eternal Life

FIRST LESSON

THEME: What is written in the Bible about inheriting eternal life?

SCRIPTURE: John 3:16, 5:24, I John 3:14-16

GOAL: To understand the differences written in the Bible about inheriting eternal life.

PREPARATION: The copies of the passages output from a computer Biblical program, pencils, card (width 3 x length 2 inch), letter papers.

OPENING: Welcome, singing a song "Glad To Meet You!" and praying together hand in hand (7 minutes).

BIBLE STUDY: (33 minutes)

Icebreaking: Making each other's name card with a special biblical name to represent each other well.

Introducing: Reading the Bible passages about eternal life, choosing the problematic passages.

Exploring: Asking the students about the strange passages of eternal life which they have neglected and brainstorming them on the white board

Integrating: Discovering and classifying the differences.

ACTIVITY (20 minutes): Making an article on "To inherit Eternal Life" by each group.

CLOSING: Singing "Whoever believes in Jesus will be saved" and praying.

2. November 12 (Wednesday), 1997

FIRST TITLE: To Inherit Eternal Life

SECOND LESSON

THEME: What must I do to inherit eternal life?

SCRIPTURE: Luke 10:25-37

GOAL: To integrate the differences to inherit eternal life, not only by believing in Jesus Christ, but also by loving neighbors.

PREPARATION: The prepared article by groups, the copies of the Biblical passages outputted from a computer, pencils, big papers.

OPENING: Welcome, singing a song "Don't Draw Love by Eye" and praying together hand in hand (7 minutes).

BIBLE STUDY: (33 minutes)

Icebreaking: Sharing the story with symbols of their lives.

Introducing: Reading the classified Bible passages about inheriting eternal life

Exploring: Untegrating the passages and comparing to the Samaritan Story.

Integrating: Writing one sentence about inheriting eternal life on a big paper by each group.

ACTIVITY (20 minutes): Playing a Samaritan story by each group.

CLOSING: Changing and singing with the article "Whoever Loves in Jesus Will Be Saved" and praying.

3. November 19 (Wednesday), 1997

SECOND TITLE: To Be Justified

FIRST LESSON

THEME: What is written in the Bible about "By Faith Alone"?

SCRIPTURE: Romans 1:17, Hebrews 10:38

GOAL: To understand the difference and reason of translations written in the Korean Versions about "By Faith Alone."

PREPARATION: The Bibles translated with other languages, the Greek Bible, and 4 different Korean Versions.

OPENING: Welcoming, singing a song of Korean Hymn #399 "Stand on the Word" and praying together hand in hand (7 minutes)

BIBLE STUDY: (33 minutes)

Icebreaking: Quickly seeking game for strange words in the Bible.

Introducing: Reading the Bible passages about "only," or "alone," choosing the problematic passages about "By Faith Alone," and asking the students about the strange passages of "only" or "alone" which they have neglected

Exploring: Asking the students about the strange passages which they have neglected about "by faith alone" and brainstorming them.

Integrating: Discerning the differences.

ACTIVITY (20 minutes): Icebreaking and storytelling about the cases that used the wrong words and writings.

CLOSING: Singing "Only Believe!" and praying.

4. November 26 (Wednesday), 1997

SECOND LESSON

THEME: What must I do to be justified?

SCRIPTURE: Romans 4:1-25, James 2: 14-26

GOAL: To integrate the differences to be justified, not only by believing in God, but also by doing for poor people.

PREPARATION: The table of two Apostles' (Paul and James') lives

OPENING: Welcome, a song "Do you Know Jesus the Savior of Love?" and praying together hand in hand (7 minutes).

BIBLE STUDY: (33 minutes)

Icebreaking: Kindling a candle in the dark room and sharing its feeling.

Introducing: Reading the Bible passages, explaining two apostles' differences of Abraham's righteousness..

Exploring: Asking the students about the strange passages that they have neglected and brainstorming them.

Integrating: Writing to one sentence about being justified by each one.

ACTIVITY (20 minutes): Sharing with symbols of righteous actions.

CLOSING: Singing "A Little Candle" and praying

5. December 3 (Wednesday), 1997

THIRD TITLE: To Prepare for the Last Judgement

FIRST LESSON

THEME: What is written in the Bible about the Last Judgement?

SCRIPTURE: Luke 16: 19-31, Revelations 21:1-8

GOAL: To understand the differences written in the Bible about being saved on the Last Judgement.

PREPARATION: Play materials.

OPENING: Welcome, singing a song "Even in the fire" and praying

together hand in hand (7 minutes).

BIBLE STUDY: (33 minutes)

Icebreaking: What must I do if today is the last day?

Introducing: Reading the Bible passages, choosing the problematic passages about the Last Judgment.

Exploring: Asking the students about the strange passages of the Last Judgement which they have neglected and brainstorming them.

Integrating: Discovering and classifying the differences.

ACTIVITY (20 minutes): Role play of the Rich and Lazarus by each group

CLOSING: Praying.

6. December 10 (Wednesday), 1997

SECOND LESSON

THEME: What must I do to prepare for the Last Judgement?

SCRIPTURE: Matthew 25: 32-46, John 5:29

GOAL: To integrate the differences of the Last Judgement, not only by believing in God, but also by loving neighbors.

PREPARATION: The table of comparison with lamb and goat of Matthew 25.

OPENING: Welcome, attendance, singing a song "Oh Lord, hold My Hand" and praying together hand in hand (7 minutes).

BIBLE STUDY: (33 minutes)

Icebreaking: Drawing God's hidden hand.

Introducing: Reading the Bible passages, Choosing the requisites to be saved on the Last Judgement.

Exploring: Asking the students about the strange passages of the Last Judgement which they have neglected and brainstorming them.

Integrating: Arranging what to do to be saved on the Last Judgement

ACTIVITY (20 minutes): Storytelling experiences encountered by Jesus in our suffered surroundings, like Matt. 25.

CLOSING: Singing "Like Jesus, Like Paul" and praying.

7. December 17 (Wednesday), 1997

FOURTH TITLE: To Enter the Kingdom of God

FIRST LESSON

THEME: What is written in the Bible about the Kingdom of God?

SCRIPTURE: Matthew 5:3, Luke 6:20, and John 14: 1-6

GOAL: To understand the differences written in the Bible about the House of Heaven, the Kingdom of Heaven, and the Kingdom of God.

PREPARATION: The copies of the Bible passages output from a computer, pencils, newspapers.

OPENING: Welcome, singing a song "Can't Go to the Kingdom of God with Money" and praying together hand in hand (7 minutes).

BIBLE STUDY: (33 minutes)

Icebreaking: Questioning the cosmos.

Introducing: Reading the Bible passages, choosing the problematic passages about the Kingdom of God.

Exploring: Asking the students about the Kingdom of God in other religions, and the strange passages which they have neglected and brainstorming them.

Integrating: Discovering and classifying the differences.

ACTIVITY (20 minutes): Making an article on "the Recent News of the

Kingdom of God" by each group
CLOSING: Singing Korean Hymn # 495 "Wherever Lord Is, There Is the Kingdom of Heaven" and praying

8. December 24 (Wednesday), 1997

SECOND LESSON

THEME: What must I do to enter the Kingdom of God?

SCRIPTURE: Matthew 7:15-21, Luke 17:20-21

GOAL: To integrate the differences to enter the Kingdom of God, not only by believing in Jesus Christ, but also by doing the will of God.

PREPARATION: The copies of the passages output from a computer Biblical program, newspapers.

OPENING: Welcome, singing "Toward the Highest Place" and praying together hand in hand (7 minutes).

BIBLE STUDY: (33 minutes)

Icebreaking: Making a string put in a needle.

Introducing: Reading the Bible passages, Classifying the passages about the Kingdom of God with 3 categories.

Exploring: Asking the students about the strange passages which they have neglected and brainstorming them.

Integrating: Drawing the Kingdom of God.

ACTIVITY (20 minutes): Storytelling the events to accomplish the Kingdom of God in our newspaper.

CLOSING: Changing the article to "Can't Enter the Kingdom of God with Money" and "Toward the Lowest Place" and singing, and praying.

9. December 31 (Wednesday), 1997

FIFTH TITLE: To Form A Holistic Korean Belief System

FIRST LESSON

THEME: What must I do to form a holistic Korean Belief System?

SCRIPTURE: Luke 10: 25-37

GOAL: To integrate both to inherit eternal life and to unify with the enemy through the parable of the Good Samaritan; to understand that unification is one of the greatest tasks in Korea; and to practice the unification movement that is a salvational work to inherit eternal life, to be reckoned as righteousness, to enter the Kingdom of God, and to form a holistic Korean belief system.

PREPARATION: The pictures and articles in news magazines with the famine reality of North Korea, the name card of the first class.

OPENING: Welcome, singing a song "We Are One" and praying together hand in hand (7 minutes),

BIBLE STUDY: (33 minutes)

Icebreaking: Making each other's memory card of biblical passage (in the rear of the same name card).

Introducing: Rereading the Bible passages about eternal life and the parable of the Samaritan.

Exploring: Asking the students about inheriting eternal life and connecting the Samaritan story to North Korea and brainstorming them.

Integrating: Making a paragraph for the unification of South and North Korea according to the Samaritan story.

ACTIVITY (20 minutes): Preparing the Worship service to hope unification.

CLOSING: Singing "Our Hope Is Unification" and Praying together.

10. January 4 (Sunday), 1998

INTEGRATIVE LESSON

THEME: The Worship Service to pray for the Unification of two Koreas

SCRIPTURE: Ephesians 2:14-22

GOAL: To serve the Worship for Unification as a practice unifying divided faith and divided nation.

PREPARATION AND METHODS:

Candle utility: After the candle was kindled, we prayed for the one who has been wounded by division.

Storytelling: There were so many stories about the wounds resulting from the war and the division in order to be a wounded healer. We chose one.

Grieving: We intended to give the opportunities, empathy and moods to express their hurts, and to make the grief process to solve the hurts.

New framing: There was a practice of performance with the Korean styles, instruments.

Sacrament: In the history of the traditional sacraments, there were the recordings that the Eucharists of the Fourth and Fifth centuries remained a part of bread and wine for the absentees. We also served in our Eucharist taking off the bread and the wine for the Northern people or the refugees, the wounded people.

POST-TEST

CLOSING: FELLOWSHIP DINNER

APPENDIX B

Profile Inventory of Christian Consciousness about Belief System and Unification (Pretest)

I greet with the Lord's name.

I have a plan to collect Christian opinions about Belief Systems and Unification in the Korean American situation, for my project "A Biblical Education Forming a Holistic Korean Belief System." If you can answer these profile questions, I will appreciate your sincere answers. Thank you very much.

Yours Sincerely

November 5, 1997

Pastor H. Sam Lee

I. ABOUT ETERNAL LIFE

1. Do you believe in the eternal life?
 - 1) Yes
 - 2) No
 - 3) I have no idea
2. Who can inherit the eternal life according to the Bible?
 - 1) The person who believes in Jesus
 - 2) The person who loves his/her neighbor
 - 3) Both
 - 4) I have no idea
3. How do you know those answers?
 - 1) Bible says so.
 - 2) Teachers and pastors taught me so.
 - 3) People say so.
 - 4) I have no idea.

II. ABOUT JUSTIFICATION

4. Do you believe that you are justified?
 - 1) Yes
 - 2) No
 - 3) I have no idea
5. Who can be justified according to the Bible?
 - 1) The person who believes in Jesus
 - 2) The person who does good works
 - 3) Both
 - 4) I have no idea

6. How do you know this answer?
 - 1) Bible says so.
 - 2) Teachers and pastors taught me.
 - 3) People say so.
 - 4) I have no idea

III. ABOUT THE LAST JUDGEMENT

7. Do you believe in the Last Judgement?
 - 1) Yes
 - 2) No
 - 3) I have no idea
8. Who can be saved on the Last Judgement?
 - 1) The person who believes in Jesus
 - 2) The person who does good works.
 - 3) Both
 - 4) I have no idea
9. How do you know those answers?
 - 1) Bible says so.
 - 2) Teachers and pastors taught me.
 - 3) People say so.
 - 4) I have no idea

IV. ABOUT THE KINGDOM OF GOD

10. Do you believe in the existence of the Kingdom of God?
 - 1) Yes
 - 2) No
 - 3) I have no idea
11. How do you understand the kingdom?
 - 1) Chun-Dang (The house of heaven)
 - 2) Chun-Kook (The kingdom of heaven)
 - 3) Ha-Na-Nim-Na-Ra (the kingdom of God)
 - 4) The sanctuary of heaven
 - 5) The house of God
 - 6) I have no idea
12. When do you think the kingdom of God comes?
 - 1) I know the exact date.
 - 2) I do not know it as Jesus said.
 - 3) The kingdom of God has already come.
 - 4) The kingdom of God has not come and the kingdom of God will come in the future.
 - 5) The kingdom of God has already come and the perfect kingdom of God will come again.
 - 6) I have no idea

13. Where is the kingdom of God ?
 - 1) in heaven
 - 2) on earth
 - 3) in my mind
 - 4) in our community and nation
 - 5) everywhere
 - 6) no where
 - 7) I have no idea
14. Who can enter the kingdom of God according to the Bible?
 - 1) The person who believes in Jesus
 - 2) The person who does according to the will of the Lord
 - 3) Both
 - 4) I have no idea
15. How do you know those answers?
 - 1) Bible says so.
 - 2) Teachers and pastors taught me.
 - 3) People say so.
 - 4) I have no idea
16. If some say to you that the kingdom of God will come after a week, then what will you do?
 - 1) As I do.
 - 2) I will go to the mount, the prayer house or the church
 - 3) I will evangelize
 - 4) I will do something meaningful.
 - 5) eat, drink, and merry!
 - 6) I have no idea.
17. If some say to you that the kingdom of God should be built among us, then what will do?
 - 1) I will unanimously agree to build.
 - 2) Rather, I will seek the kingdom of God in heaven.
 - 3) Both
 - 4) I have no idea

V. ABOUT UNIFICATION

18. What do you think about the attitudes of the churches for unification?
 - 1) The churches should not be concerned in the matter because the unification is a political matter.
 - 2) The churches should have only to worship and pray for unification.
 - 3) The churches should make efforts because unification is a committment of mission.
 - 4) I have no idea.
19. If you meet a Christian of North Korea, how will you feel about him or her?
 - 1) I will feel glad as if he/she is a same Christian..
 - 2) Even though I feel somewhat awkward, I will regard her/him as a Christian.
 - 3) I will have no feeling.

- 4) I will feel awkward.
 - 5) I will feel as if he/she is a person whom I do not like.
20. What do you think about the opinion that unification is the commitment of mission?
- 1) I totally agree.
 - 2) I agree a little.
 - 3) I disagree.
 - 4) I disagree a little.
 - 5) I have no idea.
21. How many times have you heard the sermons for unification?
- 1) None (0 times in life)
 - 2) Little (1-3 times in life)
 - 3) Some (4-8 times in life)
 - 4) Much (9-12 times in life)
 - 5) Very much (over 12 times in life)
22. How many times have you prayed (meditated) for unification?
- 1) None (0 times in life)
 - 2) Little (1-5 times in life)
 - 3) Some (6-10 times in life)
 - 4) Much (11-20 times in life)
 - 5) Very much (over 20 times in life)
23. How many times have you participated in the prayer meetings for unification?
- 1) None (0 times in life)
 - 2) Little (1-3 times in life)
 - 3) Some (4-7 times in life)
 - 4) Much (8-10 times in life)
 - 5) Very much (over 10 times in life)
24. How many times have you worked the Bible studies or educational activities for unification during your Christian life?
- 1) None (0 times in life)
 - 2) Little (1-3 times in life)
 - 3) Some (4-7 times in life)
 - 4) Much (8-10 times in life)
 - 5) Very much (over 10 times in life)
25. When will the unification be attained?
- 1) within 5 years
 - 2) within 10 years
 - 3) within 15 years
 - 4) within 20 years
 - 5) after 20 years
 - 6) I have no idea
26. As a Christian, what can I do for the unification? Write the order from the easy things.
- () Participating in the prayer meeting for unification.
 - () Participating in the Sunday worship service for unification.

- () Participating in the Bible study for the unification.
- () Praying privately for the unification.
- () Participating in the lecturing meeting for unification.
- () Listening to North Korea's news from visitors
- () Offering for a North Korean mission.
- () Sending the rice and clothes.
- () Forgiving the northern people's mistakes.
- () Understanding the North
- () Visiting North Korea
- () Etc.:
- () Etc.:

VI. ABOUT EXPECTATION

27 What do you expect to obtain through this biblical educational program?

- 1) To understand the Bible/Tradition
- 2) To understand a Reasonable Theology
- 3) To experience Faithful Personhood
- 4) To practice Mission

* The following will be used only as reference for statistical analysis (1-6).

1. Sex:
1) Male 2) Female
2. The status in your church: ()
3. Age:
1) 16-19 years old 2) 20-29
3) 30-39 4) 40-49
5) 50-59 6) 60-69
7) over 70 years old
4. Education:
1) The graduate school 2) The university or college
3) The high school 4) The junior-high school
5) The elementary school 6) None
5. Income (a month):
1) \$ 0-1500 2) \$ 1501-3000
3) \$ 3001-4500 4) \$ 4501-6000
5) \$ 6001-7500 6) \$ 7501-9000
7) \$ 9001-10500 8) \$ 10,500 이상
6. Concrete Occupation: (,)

* Thank you for your sincere answers on this Questionarie *

APPENDIX C

Profile Inventory of Christian Consciousness about Belief System and Unification (Post-test)

I greet with the Lord's name.

I have a plan to collect Christian opinions about Belief Systems and Unification in the Korean American situation, for my project "A Biblical Education Forming A Holistic Korean Belief System." If you can answer these profile questions, I will appreciate your sincere answers. Thank you very much.

Yours Sincerely

January 4, 1998

Pastor H. Sam Lee

I. ABOUT ETERNAL LIFE

1. Do you believe in the eternal life?
 - 1) Yes
 - 2) No
 - 3) I have no idea
2. Who can inherit the eternal life according to the Bible?
 - 1) The person who believes in Jesus
 - 2) The person who loves his/her neighbor
 - 3) Both
 - 4) I have no idea
- 2-1. How do you feel in comparison with your answer of the Question 2 of the Pre-test?
 - 1) Same
 - 2) Different
 - 3) I have no idea
3. If you had the answer "2) Different", why do you think so?
 - 1) Bible says so.
 - 2) Teachers and pastors taught me so.
 - 3) People say so.
 - 4) I have no idea.

II. ABOUT JUSTIFICATION

4. Do you believe that you are justified?
 - 1) Yes
 - 2) No
 - 3) I have no idea

5. Who can be justified according to the Bible?
 - 1) The person who believes in Jesus
 - 2) The person who has good works
 - 3) Both
 - 4) I have no idea
- 5-1. How do you feel in comparison with your answer of the Question 5 of the Pre-test?
 - 1) Same
 - 2) Different
 - 3) I have no idea
6. If you had the answer "2) Different", why do you think so?
 - 1) Bible says so.
 - 2) Teachers and pastors taught me so.
 - 3) People say so.
 - 4) I have no idea.

III. ABOUT THE LAST JUDGEMENT

7. Do you believe in the Last Judgement?
 - 1) Yes
 - 2) No
 - 3) I have no idea
8. Who can be saved on the Last Judgement?
 - 1) The person who believes in Jesus
 - 2) The person who does good works.
 - 3) Both
 - 4) I have no idea
- 8-1. How do you feel in comparison with your answer of Question 8 of the Pre-test?
 - 1) Same
 - 2) Different
 - 3) I have no idea
9. If you had the answer "2) Different", why do you think so?
 - 1) Bible says so.
 - 2) Teachers and pastors taught me so.
 - 3) People say so.
 - 4) I have no idea

IV. ABOUT THE KINGDOM OF GOD

10. Do you believe in the existence of the Kingdom of God?
 - 1) Yes
 - 2) No
 - 3) I have no idea
11. How do you understand the kingdom?
 - 1) Chun-Dang (The house of heaven)

- 2) Chun-Kook (The kingdom of heaven)
 - 3) Ha-Na-Nim-Na-Ra (the kingdom of God)
 - 4) The sanctuary of heaven
 - 5) The house of God
 - 6) I have no idea
12. When do you think the kingdom of God comes?
- 1) I know the exact date.
 - 2) I do not know it as Jesus said.
 - 3) The kingdom of God has already come.
 - 4) The kingdom of God has not come and the kingdom of God will come in the future.
 - 5) The kingdom of God has already come and the perfect kingdom of God will come again.
 - 6) I have no idea
13. Where is the kingdom of God?
- 1) in heaven
 - 2) on earth
 - 3) in my mind
 - 4) in our community and nation
 - 5) everywhere
 - 6) no where
 - 7) I have no idea
14. Who can enter the kingdom of God according to the Bible?
- 1) The person who believes in Jesus
 - 2) The person who does according to the will of the Lord
 - 3) Both
 - 4) I have no idea
- 14-1. How do you feel in comparison with your answer of Question 14 of the Pre-test?
- 1) Same
 - 2) Different
 - 3) I have no idea
15. If you had the answer "2) Different", why do you think so?
- 1) Bible says so.
 - 2) Teachers and pastors taught me so.
 - 3) People say so.
 - 4) I have no idea
16. If some say to you that the kingdom of God will come after a week, then what will you do?
- 1) As I do.
 - 2) I will go to a mount, the prayer house or the church
 - 3) I will evangelize
 - 4) I will do something meaningful.
 - 5) eat, drink, and merry!
 - 6) I have no idea.

17. If some say to you that the kingdom of God should be built among us, then what will do?
- 1) I will unanimously agree to build.
 - 2) Rather, I will seek the kingdom of God in heaven.
 - 3) Both
 - 4) I have no idea

V. ABOUT UNIFICATION

18. What do you think about the attitudes of the churches for unification?
- 1) The churches should not be concerned in the matter because the unification is a political matter.
 - 2) The churches should have only to worship and pray for unification.
 - 3) The churches should make efforts because unification is a commitment of mission.
 - 4) I have no idea.
- 18-1. How do you feel in comparison with your answer of Question 18 of the Pre-test?
- 1) Same
 - 2) Different
 - 3) I have no idea
- 18-2. If you had the answer "2) Different", why do you think so?
- 1) Bible says so.
 - 2) Teachers and pastors taught me so.
 - 3) People say so.
 - 4) I have no idea
19. If you meet a Christian of North Korea, how will you feel about him or her?
- 1) I will feel glad as if he/she is a same Christian..
 - 2) Even though I feel somewhat awkward, I will regard her/him as a Christian.
 - 3) I will have no feeling.
 - 4) I will feel awkward.
 - 5) I will feel as if he/she is a person whom I do not like.
20. What do you think about the opinion that unification is the commitment of mission?
- 1) I strongly agree.
 - 2) I agree a little.
 - 3) I disagree.
 - 4) I disagree a little.
 - 5) I have no idea.
21. How many times have you heard the sermons for unification?
- 1) None (0 times in life)
 - 2) Little (1-3 times in life)
 - 3) Some (4-8 times in life)
 - 4) Much (9-12 times in life)
 - 5) Very much (over 12 times in life)
22. How many times have you prayed (meditated) for unification?
- 1) None (0 times in life)
 - 2) Little (1-5 times in life)

- 3) Some (6-10 times in life)
 - 4) Much (11-20 times in life)
 - 5) Very much (over 20 times in life)
23. How many times have you participated in the prayer meetings for unification?
- 1) None (0 times in life)
 - 2) Little (1-3 times in life)
 - 3) Some (4-7 times in life)
 - 4) Much (8-10 times in life)
 - 5) Very much (over 10 times in life)
24. How many times have you worked the Bible studies or educational activities for unification during your Christian life?
- 1) None (0 times in life)
 - 2) Little (1-3 times in life)
 - 3) Some (4-7 times in life)
 - 4) Much (8-10 times in life)
 - 5) Very much (over 10 times in life)
25. When will the unification be attained?
- 1) within 5 years
 - 2) within 10 years
 - 3) within 15 years
 - 4) within 20 years
 - 5) after 20 years
 - 6) I have no idea
26. As a Christian, what can I do for the unification? Write the order from the easy things.
- () Participating in the prayer meeting for unification.
 - () Participating in the Sunday worship service for unification.
 - () Participating in the Bible study for the unification.
 - () Praying privately for the unification.
 - () Participating in the lecturing meeting for unification.
 - () Listening to North Korea's news from visitors
 - () Offering for a North Korean mission.
 - () Sending the rice and clothes.
 - () Forgiving the northern people's mistakes.
 - () Understanding the North
 - () Visiting North Korea
 - () Etc.:
 - () Etc.:

VI. ABOUT EFFECT

27. What do you expect to obtain through this biblical educational program?
- 1) To understand the Bible/Tradition
 - 2) To understand a Reasonable Theology
 - 3) To experience Faithful Personhood
 - 4) To practice Mission

28. What have you obtained through this biblical educational program?
- 1) To understand the Bible/Tradition
 - 2) To understand a Reasonable Theology
 - 3) To experience Faithful Personhood
 - 4) To practice Mission
29. Did you feel that this program was excellent?
- 1) I strongly agree.
 - 2) I agree a little.
 - 3) I disagree.
 - 4) I disagree a little.
 - 5) I have no idea.

VII. The following will be used only as reference of statistical analysis (1-6).

1. Sex: 1) Male 2) Female
2. The status in your church: ()
3. Age:
 - 1) 16-19 years old
 - 2) 20-29
 - 3) 30-39
 - 4) 40-49
 - 5) 50-59
 - 6) 60-69
 - 7) over 70 years old
4. Education:
 - 1) The graduate school
 - 2) The university or college
 - 3) The high school
 - 4) The junior-high school
 - 5) The elementary school
 - 6) None
5. Income (a month):
 - 1) \$ 0-1500
 - 2) \$ 1501-3000
 - 3) \$ 3001-4500
 - 4) \$ 4501-6000
 - 5) \$ 6001-7500
 - 6) \$ 7501-9000
 - 7) \$ 9001-10500
 - 8) \$ 10,500 이상
6. Concrete Occupation: (,)

* Thank you for your sincere answers on this Questionarie. *

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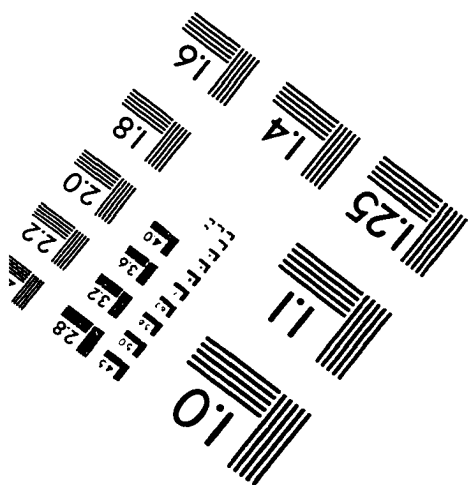
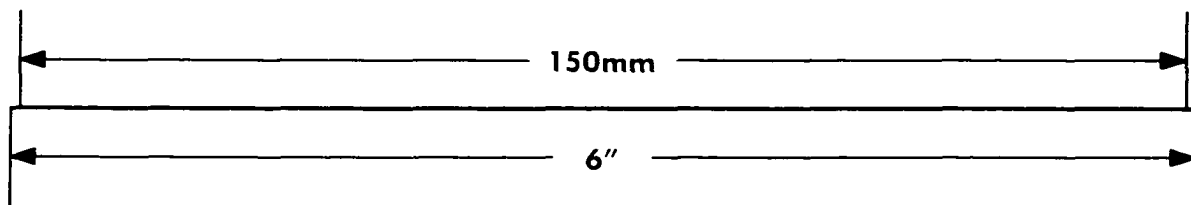
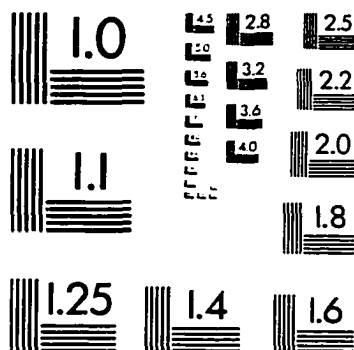
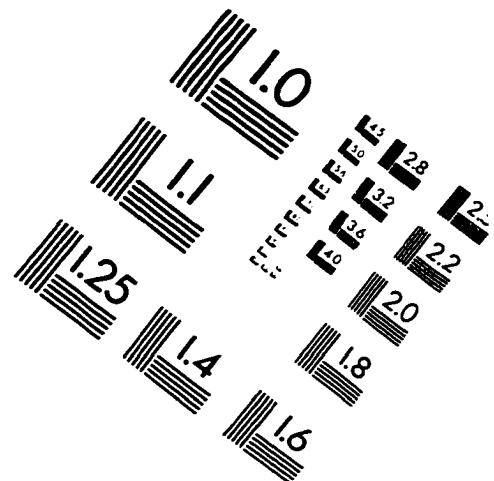
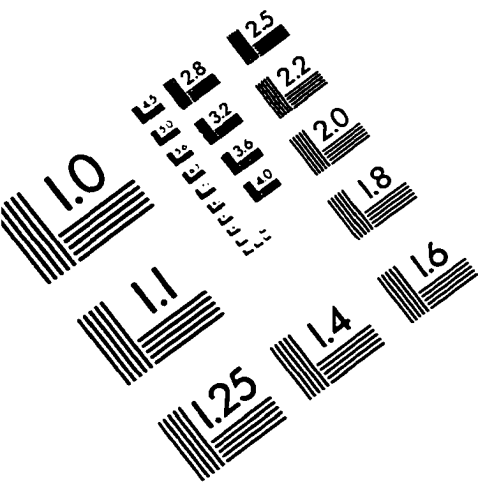
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IMAGE EVALUATION TEST TARGET (QA-3)



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